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April 1962

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The Sensitive Eye

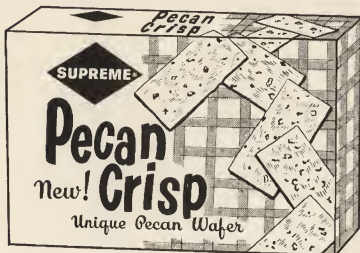
Dr. M. H. Pirene of Oxford University, England, has pointed out that the eye is such a sensitive receiver for light that the mechanical energy to lift a pea one inch would, if converted into light, be sufficient to show a faint light signal to all the men who have ever lived. The experiments show that the quantity of light energy just sufficient to be seen is smallest in the case of a brief flash of light of about 100 quanta of green light for a dark-adapted eye.



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THE COVER

A section from a gold plate recently discovered in old Persia (present-day Iran). Photograph by Thomas Stuart Ferguson. See also "Gold Plates and the Book of Mormon" beginning on page 232.

Cover lithographed in full color by Deseret News Press.



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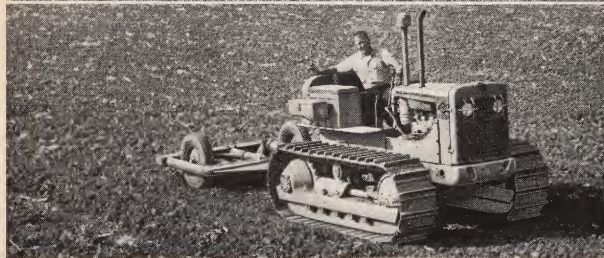
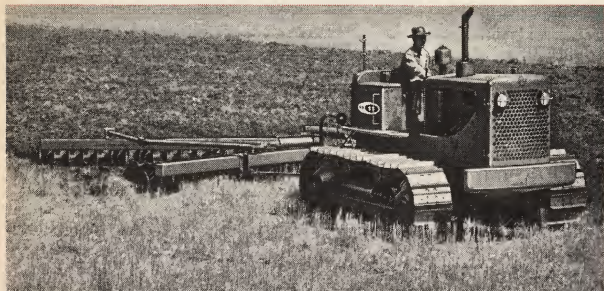
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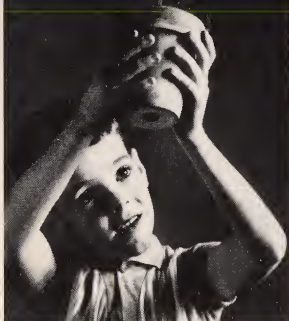


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The Church Moves On

February 1962

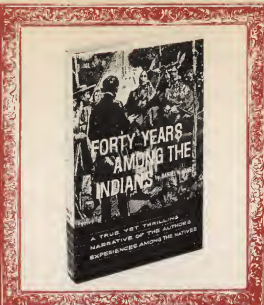
4 Pearl Harbor Stake was formed from parts of Oahu (Hawaii) Stake with Elder George Q. Cannon sustained as its president and Elders George Edward Leavitt and Fred K. Ellis as his counselors. President Cannon was serving as second counselor to President Edward L. Clissold of Oahu Stake. Elder Kay J. Andersen was sustained as second counselor in the Oahu Stake succeeding President Cannon. Pearl Harbor Stake, the 348th such unit of the Church now functioning, was created under the direction of President Hugh B. Brown of the First Presidency. Ten missionaries arrived in what is now called the Hawaiian Islands in 1850. One, Elder George Q. Cannon, later a member of the First Presidency, is the grandfather and namesake of the president of Pearl Harbor Stake.

11 Elder Leonard C. Beckstead sustained as president of River-ton (Utah) Stake succeeding President John H. Berrett. Counselors to President Beckstead are Elders Merrill E. Worsley and Elias C. Butterfield. Both President Beckstead and Elder Worsley served as counselors to President Berrett.

Elder L. Brent Goates sustained as president of Emigration (Salt Lake City) Stake succeeding President Wilburn C. West who has been called as president of the Eastern States Mission. Sustained as counselors to President Goates are Elders Gerald L. Ericksen and LeRoy S. Howell. President Goates and Elder Walter M. Horne were serving as counselors to President West.

13 The First Presidency announced the appointment of Elder Milton W. Moody as president of the Rarotonga Mission succeeding President Joseph R. Reeder. President Moody has been the seminary principal at Delta, Utah, for twenty-eight years. He has been a member of the Deseret Stake presidency, high council, and has served on the stake Aaronic Priesthood committee. As a young man he filled a mission in New Zealand. With him to his new field of labor will go his wife, Mrs. Inez Snow Moody. The couple have six grown children. The Rarotonga Mission in the Pacific was organized sometime after the end of World War II.

The First Presidency announced the appointment of Elder Ernest LeRoy Hatch, a medical doctor of Colonia Juarez, Mexico, to preside over the Mexican Mission, succeeding President Harvey H. Taylor. President Hatch served in the Mexican Mission beginning in 1932, among the Spanish speaking people of Laredo, Texas, and Los Angeles, as missionaries were not then permitted in Mexico. In June 1934 he received a six months' permit to Mexico City to organize the MIA program in the capital city. He obtained his medical training in Mexico City and has practised in Colonia Juarez for a number of years where he has served as stake MIA superintendent and as a member of the Juarez Ward bishopric. Mrs. Marza Lunt Hatch, his wife, and five of their seven children will accompany him to his mission assignment in Mexico City. The two older children will join their parents after completing the year's study at Juarez Stake Academy.



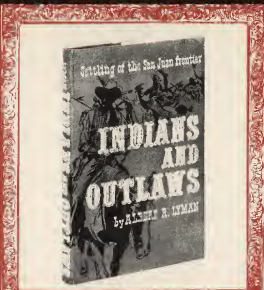
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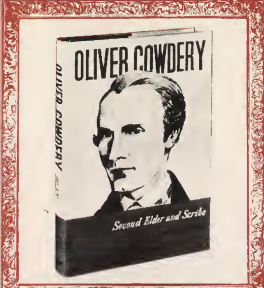


2. INDIANS AND OUTLAWS

By Albert R. Lyman

Just as the title hints, here are the exciting stories and exploits of dozens of famous "bad men" of the old west, told as they played a part in the settling of the San Juan frontier. Every member of the church will thrill to the daring of men like Jacob Hamblin as he faced these Indians and outlaws; you'll find incredible hardships of the rugged band that conquered Hole-In-The-Rock; you'll marvel at the determined stand of courageous women as they accompanied their men into the new frontier. Inspiring.

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 and milk for glaze

Sift together, Baking Powder, spices, salt and sugar. Cut in shortening and currants. Beat together egg and milk and add to dry ingredients. Knead gently for ½ minute on lightly floured board. Break off in ½ in. diameter pieces formed into balls. Brush with milk. Bake in 450° oven 12 to 15 minutes. While warm, apply sugar icing in form of cross.

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The Era and the General Conferences

April general conference 1942—that was the beginning milestone of the printing of the General Authorities' sermons in The Improvement Era. This April the Era will be at work assisting the First Presidency's office in preparing for printing the addresses of the April 1962 conference—and the Era will be beginning our second score of years of this Church service.

April 1942—it was a dark world with many of the nations of the earth actively engaging in war. Civilian travel in the United States had been curtailed since Pearl Harbor the previous December.

The general conference of the Church? This from the May 1942 Era:

"... the sessions of the general conference, this April, because of conditions incident to the war, were not open to the membership of the Church as a whole. Only about five hundred were invited to the sessions, including stake presidencies and the General Authorities of the Church."

The sessions were held in the Assembly Hall, it having been deemed wise to close the Tabernacle for the duration of the war. The daytime meetings had been broadcast by KSL.

President Heber J. Grant was President of the Church, his counselors were Presidents J. Reuben Clark, Jr., and David O. McKay. Elder Harold B. Lee was the junior member of the Twelve.

Apparently there was no Church directory printed in war-time 1942. The 1941 directory reflects some interesting details of Church leadership. Henry D. Moyle was chairman of the general committee, church welfare plan. Hugh B. Brown was not listed, having been recently released as president of the British Mission; Spencer W. Kimball and Ezra Taft Benson were stake presidents; Mark E. Petersen and Delbert L. Stapley were counselors in stake presidencies; Marion G. Romney was an Assistant to the

Twelve, LeGrand Richards, the Presiding Bishop; and Richard L. Evans was a member of the First Council of the Seventy; George Q. Morris was general superintendent, YMMIA; Howard W. Hunter, a ward bishop; and Gordon B. Hinckley was on the Sunday School general board.

In April 1942 it was reported that the Church had 892,080 members and that 2,253 long-term missionaries from Zion were in the fields on December 31, 1941.

So the Era started recording the addresses, with but one rule in mind—to reproduce faithfully the sermon as it was checked and approved by the speaker. Over the war years the meetings were held in the Assembly Hall and sometimes in an upper room of the Salt Lake Temple, and after the war returned to the familiar Tabernacle setting. Always the addresses of the General Authorities appeared in the Era, with suitable illustrations: the signature of the speaker; he and his wife; or photographs or drawings of scenes on Temple Square.

As the Era begins our second twenty years of recording these addresses many things have changed: a new pulpit and enlarged organ are at the Tabernacle; radio, television, and direct-wire networks are utilized instead of a single radio station; the voices and personalities of the Brethren have changed as new leadership has been called to those high offices; the Era is printed on new, high-speed presses; but the gospel messages are basically the same; they are the words that will lead to life eternal and salvation.

What a marvelous library of authentic doctrinal discussions these General Authorities have given the Era to be sent into the homes of Latter-day Saints throughout the world.

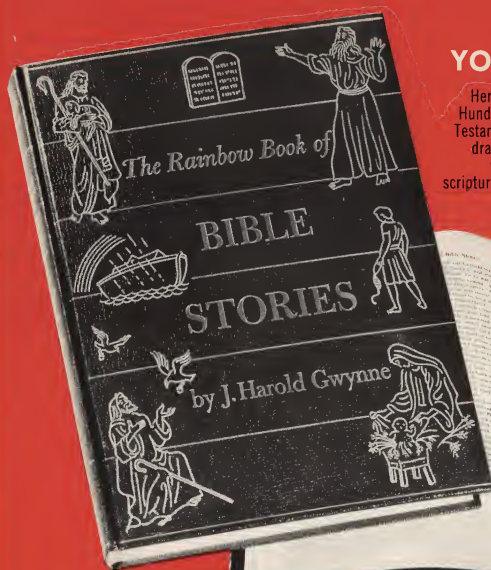
The next twenty years—the April 1962 conference? The Era would like to record those messages, too, at that time. We hope to be there, rendering that service that has been our privilege since April 1942.

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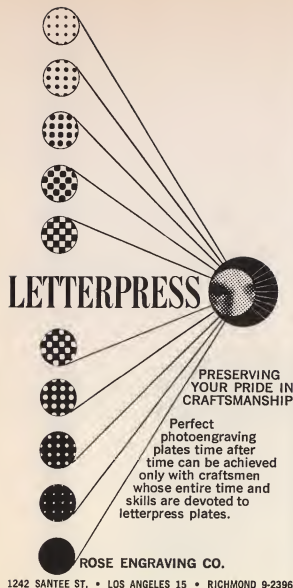
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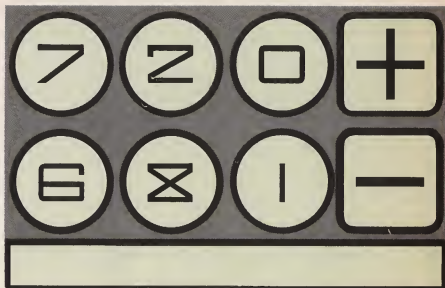


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THESE TIMES



Life in the United States

BY DR. G. HOMER DURHAM

PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

For \$3.50 anyone can buy a copy of the 82nd annual edition of the *Statistical Abstract of the United States* (1961), issued by the Bureau of the Census and for sale by the Superintendent of Documents, Washington, DC. In its 1,037 pages can be seen aspects of life in the United States of America as disclosed by the census of 1960 and related data.

Including the new states of Hawaii and Alaska, there were 183,285,009 people in 1960, largely clustered in metropolitan areas. Within the corporate limits of New York, NY, were 7,781,984 people. Other millions live beyond the city boundaries, the nation's largest center of population. But the country continued to move west. The center of national population since 1790 has moved steadily west from Maryland. By 1940 it was in Indiana. The line in 1960 was bending southwest towards St. Louis, located in southern Illinois, Marion County. The continued growth of Los Angeles, plus the rapid rise of such centers as Houston (7th), Dallas (14th), and Phoenix (29th) in the southwest, was tending to skew the trend line in their direction.

But there is still room—especially

in the west. In 1790 there were 4.5 people to each square mile. Today's average is 60. But in the west, there were only 16 to each square mile, 100 in California, 2.6 in Nevada. Even more room can be found in Alaska where there is a square mile for every fraction (0.4) of a person. In the District of Columbia 12,523 persons occupied each square mile. New Jersey and Rhode Island were the most crowded states with 806.7 and 812.4 respectively. (Utah 10.8.)

Women looking for husbands might consider Alaska and Hawaii where there are 145.7 and 137.6 men for every 100 women. In the nation as a whole the 1960 count showed 90,991,687 women and 88,331,494 men. Women outnumber men in New England and the Atlantic states. Massachusetts contains only 95 men for every 100 women. The Mountain and Pacific states, however, have more men than women, 107.4 and 106.4, with Wyoming and Montana leading (116.7 and 114.8) the ratio.

The median age of all these people is 29.5 years. If, in 1960, you were in the age brackets between 20 and 29, there were fewer of you than were found in those ages in 1950, largely a result of the low

birthrates in the 1930's. The United States' population expanded at a lower rate, 1930-1940, than in any other decennial period in our national history. If you were born in that decade, you are in short supply! If you take full advantage of your opportunities, your chances for high pay, professional attainment, leadership positions, and responsibilities are greater than your fellow beings born before 1930 and since 1945. If you haven't risen to the occasion, however, you'd better get moving, because the 1940-50 babies are coming along rapidly now, entering their twenties, getting their MBA's, PhD's, and making other preparation—and by 1965 they'll be entering the labor market in greater quantities. By 1970 college graduates may have to do as babies born before 1930 had to do, namely, look for jobs, and not merely wait for interviews at the college placement office, then take the best offer, as many graduates have been privileged to do since 1950.

To avoid the hazards of murder and non-negligent manslaughter, the latest findings of the census indicate that New England could be the preferred section of the country, with only 1.3 deaths from these causes for each 100,000 people in 1959. Vermont in 1959 had fewest, 0.5 deaths for each 100,000. Crowded Rhode Island was next with 0.9. The South Atlantic region showed the highest ratio in this category, 9.2 murders for each 100,000, with Georgia's 13.4 leading the nation. The Mountain and Pacific regions had rates lower than the national average of 4.8; 4.5 in the Mountain states (Utah 1.0, best in the west, Nevada high with 7.8).

The nation has 523,591 Indians. Arizona leads with 83,887. The Negro population was 18,871,831, second largest racial group after the 158,831,732 whites, with the Indians third. Persons of Japanese origin and ancestry constitute the fourth largest racial group of the United States, with 464,332 people, 203,455 of whom are residents of the state of Hawaii. The Chinese are in fifth

place (237,292), followed by the Filipinos (176,310).

To educate all these people, the state of Alaska was spending the most for each pupil in the public school, \$524 for every enrollee, and Mississippi the least, \$174. Making \$10,000 per year or more income, were 12.2 percent of all US families, compared with only 1.4 in 1945. In 1944 17 percent of the nation's families received a cash income of \$1,000 each year or less. By 1959 that had been reduced to 5.1 percent.

The most recent data on religious bodies and church membership (for 1959) represents information available from the various organizations, and reflects a variety of statistical bases; for example, the Roman Catholics count all baptized persons including infants, whereas Protestant bodies, in the main, exclude infants, and their figures reflect only members 13 years of age or older. The Roman Catholics reported 40,871,000 out of a total of 112,227,000 US church memberships reported. The Methodist Church reported 9,815,000; the Southern Baptist Convention, 9,485,000; Jewish Congregations, 5,900,000; National Baptist Convention, USA, Inc., 5,000,000; to constitute with the Roman Catholics, the five largest entities listed (Table 39, pp. 42-43). Latter-day Saints showed 1,458,000 for the Church of Jesus Christ of Latter-day Saints, and 152,000 for the Reorganized Church of Jesus Christ of Latter Day Saints. The Presbyterian Church in the US showed 889,000 members with the larger United Presbyterian Church in the USA listing 3,146,000 members. The Protestant Episcopal Church reported membership (1958 figures) as 3,127,000. If all the Baptist groups listed were combined (17 listed) they would constitute a group of about 20,000,000. The largest Lutheran group listed, the United Lutheran Church in America, showed 2,369,000 members. If nine Lutheran groups listed were combined, the total would approximate nearly eight million. These are some aspects of life in the United States in these times.

Attention: WARD Officers



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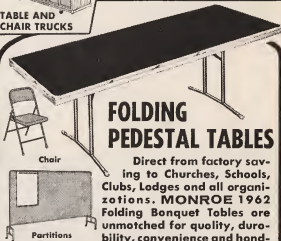
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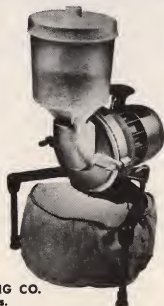
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Letters and Reports



NEW YEAR BEGINS WITH CONFERENCE IN FAR EAST

Under a theme, "The MIA the Flexible Way," Southern Far East Mission officers and teachers held a leadership conference to kick off the new year for MIA activities in that area. A special song was written for the conference telling of the MIA program. The song was sung in both Chinese and English.

THANKS TO ERA

Mentone, California

Dear Editor:

I write to thank you for the delightful illustration given my article in the October issue . . . the artist captured the type of wholesome, happy-hearted influence of which I was trying to write, and I appreciate this very much as it adds so much to the little article. I am also grateful to you for including it in . . . an issue which has such splendid material for youth and hope that some young person may be encouraged to make and cherish worthwhile friendships.

Sincerely,

Ruth C. Ikerman



HOLDS STAKE BANQUET

Pictured is the Lake View Stake (Utah) Girls' Banquet held recently at which time 135 of a possible 198 girls received their individual awards. In addition, 97 girls

were presented with a stake award for having attained a 90 percent or better attendance record at Church meetings.

REPORT FROM CANADA

After being baptized into the Church in August 1961, Hans Otto Franz Miehle, Grande Prairie, Alberta, Canada, enlisted the aid of missionaries to help locate his parents in Germany. Two elders, tracing in the district where Hans formerly lived,

went to a contact family by the name of Miehle, discovered they were Hans' parents who believed their son dead. Now parents and son are reunited through letters, Hans writing that he is married, his wife also being a member of the Church.



NEW MISSIONARY APPROACH

Siedlung Mannesmann, Germany

Dear Editor:

Looking for a new way of contacting people, we decided to go up on the market place . . . and provide weary shoppers with a little refreshment . . . and a contact with the Mormons. We made up about 40 liters of cold peppermint tea, stamped up a bunch of pamphlets, painted a few signs. . . . We called it "Mormon Tea," and the people loved it. Over 400 cups were given away, 500 pamphlets or more, and three people asked us to come visit . . . two of them and their families are now . . . Mormons.

Sincerely yours,

Elder Farrell Smith
Elder Rod Linton



NEW BRANCHES

Pictured are the presidencies and their partners of the newly created branches of

Coos Bay and Coos Bay Second in the Southern Oregon District of the Northwestern States Mission from the old Coos Bay Branch. Officers of both new branch presidencies are either converts or re-activated members. President of the Northwestern States Mission is Don C. Wood.

PLEA FOR STAMPS

Vienna, Austria

Dear Editor:

I was pleased to receive a copy of the November issue of the Era and see a picture of two Viennese youths dressed in native costume. There are several very fine young people in our branch, and in order to enlarge our youth group we have started a special youth program. Since hardly any of our members can afford to contribute to this youth program, we have begun collecting stamps, and we foresee that we will be able to finance our complete program by reselling used stamps as collectors' items. We have already sent many letters throughout the world requesting individuals to save stamps. Even President Kennedy favorably responded by sending a few stamps. In order to have a greater monetary success, however, we need many more used stamps than we are now receiving. I hope this letter can be printed, and that those who read it will save their used stamps for us. When a few stamps have been collected, please send them to the Austrian Mission, Feuerfänggasse 4, Vienna XIX, Austria. A stamp is valueless as a collector's item if even a corner is damaged. I am convinced that if members of the Church will accept this opportunity, we will be able to finance a program which will result in the conversion of many fine Viennese young people.

Sincerely,

Roland Wolf

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the Resurrection



The message of the resurrection is the most comforting, the most glorious ever given to man.

Jesus of Nazareth lived as you and I live. He was killed, crucified; his spirit lived while his body was in that tomb, and he preached to the men who had lived in the days of Noah. His body was resurrected, and death was conquered.

A little later, as a Resurrected Being, he ministered among his people in the Holy Land and in the New World.

Since Christ rose from the dead and lived after that death and preached to spirits that were in prison who were alive when "the ark was preparing in the days of Noah," your loved ones also live beyond in an environment to which you and I are unresponsive, but which is real. Is not that a comforting thought?

With this assurance, obedience to eternal law should be a joy, not a burden, for life is joy, life is love. It is disobedience that brings death. Obedience to Christ and his laws brings life and life eternal.

Writing to the Corinthian Saints, the Apostle Paul said:

"But now is Christ risen from the dead, and become the firstfruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (1 Cor. 15:20-23.)

That means, my dear fellow workers, that if you have lost your father or mother, that he or she is still alive. Personality still persists. The heartbeat was silenced. The gleam and brightness of the eye was gone. The nerves were unresponsive. The body was a mere house of clay, once inhabited by a living being, but that being, that personality still persists, still lives, and is responsive.

When our heartbeat stops as Jesus' stopped upon the cross, the spirit still lives. That is the only conclusion, that is the only message that Easter gives to the world. There is no death to the

spirit. What we call physical death has no power over the spirit.

The resurrection is the reuniting of spirit and body as an immortal being.

If you mothers laid away a loved one, a baby, a young daughter or a son, did you feel that that was the end? Be assured that physical death is not the end. Death silenced the little child. He could not speak. He could not respond to your love, but he is living! He lives today in the spirit world. This is the declaration of the Church of Jesus Christ of Latter-day Saints, because the Church itself is founded upon the eternal principle of the immortality of man. Christ himself, who died on the cross about eighteen hundred years before he appeared to Joseph Smith, arose from the dead and showed himself to the twelve and to others. If Jesus Christ, who lived as a mortal man about thirty-three years, lived after death, and appeared in this dispensation, then we may have the assurance that each person in this life also will live in an environment to which we are unresponsive here, but in which departed spirits will live and move and have their being.

Belief in the resurrection connotes also the immortality of man. Jesus passed through all the experiences of mortality. He knew happiness; he experienced pain. He rejoiced as well as sorrowed with others. He knew friendship. He experienced also the sadness that comes through traitors and false accusers. He died a mortal death even as every other mortal. Since his spirit lived after death and his body was resurrected, so shall be yours and mine.

We have the sweet assurance that, at a time in the wisdom of our Master, our bodies will be brought forth. Then our souls, body and spirit, will continue to live and never again pass through death.

The Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, with James, with all the apostles who accepted the resurrection not only as being literally true, but also as the consummation of Christ's divine mission on earth. As Christ lived after death, so shall all men, each one taking that place in the next world for which he is best fitted.

**WAS THE
FALL OF ADAM
NECESSARY?**

QUESTION: *"In our discussion of the fall of Adam the following question arose: the first commandment given to Adam and Eve was to multiply and the second that they should not eat the fruit of the tree of the knowledge of good and evil or they would die. The discussion presented the fact that the two commandments were in*

ANSWER: It is evident that if we were dependent solely on the account of the fall as it is presented in the book of Genesis, we would be led astray and reach a very erroneous conclusion. The Bible has come to us through many translations, and there is no original known to man. In the copying of the ancient records and the translations by uninspired men, many errors crept into the ancient writings. The Book of Mormon makes this clear. This has led Bible commentators to speak of Adam and Eve as having frustrated and defeated the original plan of the Father, and they have spoken of the partaking of the fruit as "Man's Shameful Fall." Therefore there is a prevalent notion that if Adam and Eve had not partaken of this fruit, they and their posterity would have dwelt upon the earth in perfect peace and happiness without the trials and temptations that have become so prevalent through the generations of time and there would have been no death.

The simple fact is, as explained in the Book of Mormon and the revelations given to the Prophet Joseph Smith, the fall was a very essential part of the divine plan. Adam and Eve therefore did the very thing that the Lord intended them to do. If we had the original record, we would see the purpose of the

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

conflict, and by breaking the commandment not to eat the fruit, Adam and Eve had to die. The thought was also expressed that we could all be in a state of innocence but for the fall. We would like to have a clear explanation of this. Surely the Lord would not permit his plan to be destroyed."

fall clearly stated and its necessity explained. We do have this knowledge in the book of Moses as it was revealed to the Prophet Joseph Smith as follows:

"And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,

"But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die."

(Moses 3:16-17.)

We learn from this that Adam had the privilege of making a choice, with the penalty of death awaiting him if he ate the fruit of the tree. We may assume that Adam would not have eaten if Eve had not partaken. When she did, Adam realized that he had to partake or he and Eve would have been separated forever. Therefore there was nothing left for Adam to do but to follow Eve's example and partake. We read also in the scriptures that Jesus was the "Lamb slain from the foundation of the world," meaning that our Savior was chosen before the foundation of the world to come and be the sacrifice for the redemption of man and all the creatures who partook of death through Adam's fall.

Just why the Lord would say to Adam that he forbade him to partake of the fruit of that tree is not made clear in the Bible account, but in the original as it comes to us in the book of Moses it is made definitely clear. It is that the Lord said to Adam that if he wished to remain as he was in the garden, then he was not to eat the fruit, but if he desired to eat it and partake of death he was at liberty to do so. So really it was not in the true sense a transgression of a divine commandment. Adam made the wise decision, in fact the only decision that he could make.

It was the divine plan from the very beginning that man should be placed on the earth and be subject to mortal conditions and pass through a probationary state as explained in the Book of Mormon where he and his posterity would be subject to all mortal conditions. It was part of the divine plan that man should have this period of mortality where he would be shut out of the presence of God and be subject to all the vicissitudes of mortality, the temptations and trials of the flesh, thus gaining experience and being placed in a position of trial, temptation, and be purified by passing through the trials and tribulations of the flesh, or mortality, as Paul has described it. This life is a very brief part of our existence, but is the most critical, for it is in mortality where we are tried and figuratively placed in the fire and tested, proved to see what kind of material we are made of, whether we will be worthy of an exaltation in the kingdom of God or be assigned to some other kingdom.

Lehi, in instructing his son Jacob made this very clear wherein he said:

"And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

"And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no

good, for they knew no sin.

"But behold, all things have been done in the wisdom of him who knoweth all things.

"Adam fell that man might be; and men are, that they might have joy.

"And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given." (2 Nephi 2:22-26.)

Mother Eve has given us the clearest statement in relation to the fall in the following words.

"... Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (Moses 5:11.)

SEEDLINGS

BY WANDA WARREN LUND

*Out of the brown earth,
Vibrant and strong,
Spring forth the seedlings
Dormant so long,
Swelling and stretching,
They reach for the sky,
Growing, in season,
Majestically high.
My faith, though a seedling,
Quiet and small,
By growing, expanding,
Can overcome all.
I'll nurture it, watch it
And tend to its needs,
Remembering the greatest
Of trees grew from seeds.*



GOLD PLATES AND THE BOOK OF MORMON

BY THOMAS STUART FERGUSON

On April 5, 1961, when Dr. Argudonni, director of the Persian Museum of Antiquities in Teheran, capital of Iran, turned on the lights and pulled the draperies from the windows of the upper room which he had unlocked, Bishop Keith Garner of Menlo Park Ward and I saw a beautiful collection of recently discovered ancient artifacts of gold, including two gold tablets covered with the cuneiform script discovered at Hamadan, Persia.

These tablets are thin, and one of them has about the same dimensions as the tablets comprising the Book of Mormon—said by the Prophet Joseph to be about six inches wide and eight inches long. This tablet of gold was engraved in the fourth century BC in the days of Darius II. The other tablet is slightly larger, being eight inches wide and ten inches long, telling of Artaxerxes and dating to the fifth century BC. Artaxerxes was the son of Darius I, who conquered the entire Middle East toward the end of the sixth century BC. The museum director, to my great joy, permitted me to photograph these wonderful and priceless tablets.

Of all the ancient inscriptions which have been discovered in the Bible world—Old World homeland of the Book of Mormon nations—confirming the claim of the Book of Mormon that the ancient scribes engraved historical data on metal tablets, perhaps none is more noteworthy or remarkable than these gold tablets recently discovered in Iran.

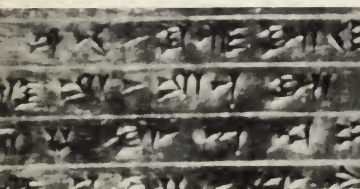
During the first week in April 1961, I visited the Persian Museum of Antiquities in Teheran, capital of Iran, with Bishop Garner, Sidney Badger, and Robert Ord, all of Palo Alto Stake, California, for the precise purpose of seeing the gold and silver tablets of Darius.* The director of the museum, on learning of our great interest in the engraved tablets discovered in the palace of the great Persian contemporary of Nephi, King Darius, removed the tablets from the locked glass case, in which they were displayed, permitting us to handle the tablets and to photograph them.

The next day, Bishop Garner and I returned to the museum, and the director took us to the locked room containing the more recently discovered treasures mentioned above. He stated that this wonderful display would not be shown to the public until the Shah dedicated the exhibit.

The tablets of Darius I were discovered in the great palace of the Persian kings at the ruins of Persepolis, located near the present-day city of Shiraz in southern Persia. Our party went by plane from Teheran to Shiraz. It is but a short drive from Shiraz to Persepolis. Persepolis is one of the most magnificent of the ruined cities of Old Testament times. There lived the great Darius I, Xerxes, and Artaxerxes, during Book of Mormon times. The writings on gold and silver tablets of the scribes of these great Persian kings help prove the validity of the claim of the Book of Mormon that the ancients of the Bible world recorded important historical events on metal tablets.

One of the grounds for attacking Joseph Smith and the restoration of the gospel has been that the idea of a book of gold tablets is, in and of itself, absurdity.

*See "Gold Plates in Persia," *The Improvement Era*, Vol. 43, p. 714.



When the Book of Mormon appeared in 1830 scientific archaeology was not yet born. The now-known ancient gold, silver, bronze, and brass tablets, bearing early inscriptions, had not been discovered. Scientific archaeology is said to have begun in the Jaredite homeland, Mesopotamia, in 1842. "The first excavations in Mesopotamia were those of Paul-Emile Botte at Nineveh in 1842 and Khorsabad in 1843," states the ranking British archaeologist, Glyn E. Daniel, professor at Cambridge University. Chapter three of his book, *A Hundred Years of Archaeology*, is entitled "The Birth of Archaeology: 1840-70." In that chapter, Daniel says: "The real beginnings of Egyptian excavation are not, however, with tomb robbers like Belzoni and Drouetti, but the Mariette. Mariette was sent out of Egypt in 1859 by the Louvre. . . ."


Speaking of the beginnings of excavations in Palestine, Daniel says: "Excavations began with Warren's work in and around Jerusalem in 1867-70 and the work of Petrie and Bliss at Tell el-Hesi in 1891-92."

Archaeological work in Mexico and Central America began with the explorations of John Lloyd Stephens in 1839.* Not until the coming into use of the atomic clock—radio-carbon dating—within the last ten years, have the scholars had a knowledge of the truly great antiquity of civilization in ancient Middle America.

Dr. Franklin Harris, Jr., of the University of Utah and Dr. Ariel Crowley of Boise, Idaho, both students of the Book of Mormon, have recently compiled and published long lists of inscribed tablets discovered and made a matter of record by archaeologists. These compilations also establish that the references (Continued on page 270)

*Victor Wolfgang von Hagen, *Maya Explorer, John Lloyd Stephens and the Lost Cities of Central America and Yucatan*, University of Oklahoma Press (1947), chapter 7.

From top to bottom: Gold plates discovered at Papanla, Vera Cruz, held by bearded man (beard of gold wire); Bishop Keith Garner holding one of two gold tablets excavated from the foundation walls of the Audience Hall (the Apadana) of the palace of King Darius of Persia; Persian Museum of Antiquities, Teheran, Iran; gold plate found in Persia (Iran), 1961, dating to fifth century, B. C., and telling of Persian king Artaxerxes. Plate is about eight inches wide and ten inches long; note that ancient script is legible. Columns of King Darius' Audience Hall are sixty feet high.



Pen Pal Convert

A TRUE
STORY

Helen Patten was in the fifth grade when she began writing to a pen pal by the name of Charlotte Alvoet in Dundee, Scotland.

Helen told her what she did in Primary, later Mutual, and sent pictures of our temples, Church buildings, and places of interest in Utah.

Last year an elder from Helen's ward, Bruce Draper, was called on a mission to Scotland. Since Helen secretly wished that he might teach the gospel to Charlotte, she wrote a letter to Elder Draper, telling him about Charlotte and giving her address in case he should be assigned to work in Dundee.

About a week later Charlotte wrote to Helen telling her of the visit of two "Yanks." It so happened that Charlotte had gone to a concert so was not home when they first called. The elders waited about two hours for her return, but finally had to leave. They left word with her grandmother that they would call again the following Saturday. Charlotte returned home about fifteen minutes after they left. When she heard of the visit, she was so anxious to see these young men, that she wrote Helen she could hardly wait for the next Saturday to come.

The next letter Helen received began, "Guess who was baptized yesterday! Guess who will be confirmed tomorrow? Guess who is the happiest girl in the world! ME ME ME!" She went on to write that both she and her mother had been converted in only two weeks!

Subsequent letters told of her interest in church activities, her new friends, and her part in the MIA roadshow.

On August 21st, she wrote the following:

"I just had to write this to you. I absolutely had to. I guess if I did not I would burst. Oh, the marvelous happening all because of being a Mormon. I must tell you from the beginning or I'll get too mixed up.

"You see in Scotland we have no LDS schools, so

when I was baptized I stayed at the school I had been attending previously, the Harris Academy. This is a Presbyterian school, where pupils of all Protestant faiths attend (Methodist, Episcopalian, and all that). In school we have one period each week of instruction in religion, (RI) and this is in the Presbyterian faith. Well, when I was baptized, there was little change since all we did was read the Bible. But, this year, our teacher decided that an RI period should be informal and should be a period for debate, so he said he would ask us to write one question which he would try to answer and which the class would discuss.

"I didn't ask one question, I asked about six! I knew all the answers, but I wanted to explain our teachings and true doctrine to him.

"I asked: (1) the interpretation of Revelation 14:6; (2) 1st Cor. 15:29, (baptism for the dead); (3) which is the true church of Jesus Christ; (4) the being of the Godhead (if they were three in one or three separate); (5) correct method of baptism; (6) reason for baptism.

"None of my friends had questions, so mine were all copied. Ha! Ha! Well a fortnight later (yesterday) the teacher decided that we would discuss the personality of our Father in heaven and the questions concerning that. Anyway, he blithered on for a wee while about heathens and atheists. Then we got down to business. I brought up the subject of our Father, Jesus Christ, and the Holy Ghost being three in one. We don't believe that, and I told him so. He asked me for proof, and joy, was he surprised when I rattled off a list of scriptures. You see, I sat up the night before reading the books I was given when the elders were teaching me. I had scriptures concerning (Continued on page 281)

BY DAVID H. YARN JR. DEAN
OF THE COLLEGE OF RELIGIOUS
INSTRUCTION AT THE BRIGHAM
YOUNG UNIVERSITY

YE SHALL KNOW THE TRUTH

The Lord said, "... Ye shall know the truth, and the truth shall make you free." (John 8:32.) Probably there is no verse of scripture which has been taken out of context and been given private interpretation more frequently than this verse. Isolated from its context the apparent meaning of the verse is particularly appealing to the scholar and the scientist. It suggests that those engaged in academic pursuits are liberators of mankind. Certainly there is a general sense in which knowing the truth does make men free. But fundamentally, what is the nature of the freedom which is envisioned by those who use the isolated statement, ignoring the context the Lord gave it? Regardless of how else this freedom may be described, it can be asserted with considerable confidence that its primary benefits are temporal; they belong to this world. Putting it another way, there are many who think of man's existence as being limited to mortality, and therefore their aspirations are to make man free during the only existence they think he has. There are others who do not conceive of man's life as being limited to mortality but who apparently obtain a special kind of solace in the hope that their academic knowledge, or knowledge of the world, may be the means of their obtaining freedom in their post-mortal existence.

When one reads the Lord's words in their context, it becomes clear that he was not speaking of truth in the abstract general sense. On the contrary, he was speaking specifically. In the first place he was speaking "... to those Jews which believed on him, ..." In the second place he said, "... If ye continue in my word, then are ye my disciples in-

deed; . . ." and then thirdly he promised, "And ye shall know the truth, and the truth shall make you free." So the truth to make men free was promised to those who believed on him, but further, only to those who believed on him who continued in his word.

What did the Lord mean by the word "truth"? As he continued his explanation he said, "If the Son therefore shall make you free, ye shall be free indeed." (*Ibid.*, 8:36.) It is obvious that he was equating himself with the truth, as he did at least on one other occasion when he said, "... I am the way, the truth, and the life! ... (*Ibid.*, 14:6.)

FURTHER examination of this context as well as many others, makes it evident that the freedom man was assured through the truth, namely Jesus Christ the Lord, was freedom from sin and freedom from death. These constitute freedoms of incomparable magnitude, freedoms which knowledge, in and of itself, is utterly helpless to yield.

Jesus in his classic misused statement has a concept of truth and freedom that is ultimate in its meaning and significance, and infinitely beyond the proximate, but sometimes hopeful, meaning and significance, given it by perhaps well-meaning but misinformed or uninspired men.

There is a marked tendency among many people to dissociate truth and Jesus. Sometimes even among the Latter-day Saints there are those who in emphasizing the breadth of the gospel somehow seem to forget that it is the gospel of Jesus Christ. The Lord has been sufficiently emphatic regarding his identification with the gospel. The gospel bears his name; the Church bears his name; he was the Creator of this earth; he is Jehovah, the God of the Old Testament; he is the Redeemer, and also the great Judge. We have been told to do all that we do in his name. We must not forget that when we speak of truth in any ultimate sense it cannot be dissociated from Jesus Christ.

One may speak of truth in some abstract absolute philosophic sense and revel in his discoveries which may approximate that truth, but then what? There

may be and are distinct temporal advantages which accrue to man in the pursuit and acquisition of truth in this general abstract sense, but in order for one to be free, in any ultimate sense, he must come to know the truth, that is, Jesus Christ the Lord.

In addition to speaking of himself as truth the Lord also refers to his word, or his gospel, as truth. That is, in addition to his power as the Redeemer over sin and death and therefore the truth or power which frees man, the everlasting principles which are for man's benefit in his striving to become like the Lord, and his and our Father, come from him who is truth, and therefore they are denominated truth. More simply put, the word *truth* is applied by the Lord both to himself and to principles.

Mankind ordinarily uses the word in a way somewhat related to the second usage of the Lord. Technically, the truth is regarded as a characteristic of propositions. Truth does not belong to things but to statements or propositions. Things simply are: they are not true or false. This point is made rather clearly in a revelation to the Prophet Joseph Smith in which we find, "And truth is knowledge of things as they are, and as they were, and as they are to come. . . ." (D&C 93:24.) So truth is not things as they are, were, and will be, but truth is *knowledge* of things as they are, were, and will be. Things are what they are, were, and will be, regardless of what men believe or say about them.

IF we consider truth in this propositional sense, it is well for us to make a distinction. It is an assumption, but one with which most, if not all, men will agree that all true propositions are not of equal value. They range in worth from the trivial to the sublime and may be classified in various ways. Perhaps the most important classification is to recognize that some truths are secular and others are redemptive.

To call some truths secular does not mean they are valueless. It means they have a different value from those called redemptive. We know secular truths do have value for mortals. They may have value for

post-mortals, and probably do, but to what extent they are needed we do not know. Redemptive truths have value not only for mortals but are also essential for post-mortals if they are to fulfil the true purpose of their being.

From near the beginning of man's sojourn on earth he has sought secular and redemptive knowledge. Adam was told that the earth was cursed for man's sake or benefit, and he was commanded to subdue it. From that time man has struggled in his so-called pursuit of truth in trying not merely to understand but to overcome nature to make his lot easier. Adam, after manifest faithfulness, was given knowledge of redemptive truth. Since that time man has been in pursuit of redemptive truth.

IN THE Doctrine and Covenants there are some glorious passages which admonish man to seek knowledge; for example:

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—" (*Ibid.*, 88:78-79.)

As one reads these two verses, experience suggests that it is natural for him to begin immediately to identify certain recognized academic disciplines. The next step is for him to assume that the knowledge in these disciplines is saving knowledge, that is, either assures him of, or strongly contributes to, his chance of being saved in God's kingdom.

In reading the next verse he would discover he had erred in his interpretation of the previous verses. The passage continues:

"That ye may be prepared in all things when I shall send you again to magnify the calling where-

unto I have called you, and the mission with which I have commissioned you." (*Ibid.*, 88:80.)

The Lord makes it clear that the purpose for one's learning the things suggested in the other verses is that he may be better prepared to accomplish the purposes of the Lord.

Another frequently quoted verse:

"And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people." (*Ibid.*, 90:15.)

Here again is a passage which is often used to suggest that, after all, becoming acquainted with all good books, with languages, tongues, and people are in and of themselves means of salvation. Once more, the advocate of such a view should read on, for he would find the Lord saying to the Prophet Joseph Smith and his counselors:

"And this shall be your business and mission in all your lives, to preside in council, and set in order all the affairs of the church and kingdom." (*Ibid.*, 90:16.)

The purpose of their studying good books, languages, etc., was that the Prophet Joseph Smith and his counselors might be prepared more efficiently and effectively to build the kingdom of God for the salvation of his children.

Examples of this kind could be multiplied, for throughout the scriptures as God counsels his children to seek knowledge it is always for the express purpose of being better prepared to do his will.

A corollary of this misuse of the scriptures concerning knowledge is the deceiver which may be called the gospel of success. Deep in our national culture as well as deep in our religious culture is the concept of industry. Nurtured on the concept that this was a country of free men with all of the natural resources a beneficent God could bestow upon a people, it was only natural that men should give rise to the concept which in turn would become equally prevalent that any man who was industrious could become a success. From childhood we are taught that if we work hard, apply ourselves with mind and might, we can really become somebody; we can be-

come wealthy or famous. There are hosts of wonderful success stories which stir young and old alike.

CERTAINLY it is not our intent to discourage anybody from working or being industrious. However, when one's work, his vocation, or profession and all of his industrious effort is expended in the acquisition of temporal goods, possessions, and positions, there is cause for alarm.

During the last fifty years the worldly fortune of the Latter-day Saints has changed. Already there is a list of names of considerable size of Latter-day Saints who have been successful in the world. Inasmuch as most of the "successful" Latter-day Saints about whom we hear are active members of the Church, and inasmuch as they frequently attribute their success in the world to being members of the Church, there is the implication that if one is a good member of the Church he will be a success in the world. And irrespective of the reasoning, whether valid or invalid, the reverse of the conclusion is assumed to follow, namely, if a member of the Church is a success in the world he is a good Latter-day Saint. Both of these conclusions are false. Being a good member of the Church is no guarantee of worldly success. Likewise, worldly success is not evidence of one's worthiness before the Lord.

It seems to me that there are three kinds of success. I have been speaking of worldly success, but I believe this can be divided into two kinds. The first I call success of the body. Much of man's endeavor as a mortal is devoted to acquiring those things which satisfy the needs and desires of the body. To the extent that one is able to obtain the means to satisfy those needs and desires, to that extent he achieves success of the body. This kind of success is primarily proportional to one's economic success.

THE second kind, which I consider a division of worldly success, I call success of the spirit. By the word *spirit* I do not refer to the spirit being which is tabernacled in mortal bodies, nor do I mean those things which Latter-day Saints generally consider enduring or eternal. On the con-

trary, inasmuch as I am describing a kind of worldly success, I use the word *spirit* here to more closely conform to the kinds of things which seem more and more extensively meant by or associated with this word, that is, I am giving it temporal limitations.

It is maintained that not only does man, as man, have basic physical needs, but he has some basic psychic needs also, for example, the need to belong, the need for love and affection, the need for acceptance and recognition and others, including what Aristotle and other philosophers have called a natural desire to know. To the extent that one is able to satisfy these and similar needs, to that extent he achieves success of spirit.

Fundamentally what we have included here in success of the body and success of the spirit are those things which belong to this world, even the most positive things which men cultivate without God. For the Lord himself has said in our day: "And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God." (*Ibid.*, 132:13) or, as the Lord warned his disciples against the false teachings of the Pharisees, "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matthew 15:13.)

MANY things have value for man and give him satisfaction in this life. Many of the things involved in success of the body and success of the spirit are essential to mortal existence and must therefore be had in some degree by all men. However, there are increasing numbers of men and women who at least in act have denied anything else and have completely given themselves to mortality. But the important thing is, in the words of the Lord, what kinds of plants are you planting, cultivating, and nurturing? Will your harvest, if you have one, be mortal? Will all of the plants you cultivate eventually be rooted up? Will all of your efforts, and (Continued on page 292)





BY RUTH HAZEL

FUTURE AT STAKE

Janet wasn't given any warning; like most of the crises in her children's lives, this one caught her unprepared.

It was rather, she thought, like the time Timmy had broken his arm. One moment he was there, placidly eating his dinner. The next moment, boom! There was his chair tipped over backwards, and Timmy on the floor with his arm in a most peculiar position. No one could explain the sudden access of enthusiasm which had caused him to lean back in his chair.

With a ten-year-old son you have to expect such accidents, she supposed. An eighteen-year-old daughter, however—well, Roberta had always been a bit more predictable. Until now, that is!

Roberta had come in the back door like a spring breeze, and even in the middle of her ironing, Janet had smiled a quick smile of appreciation at her older offspring's youthful freshness and prettiness. However, catching sight of Roberta's expression, Janet experienced a tiny but ominous twinge of foreboding.

"Well, Roberta, what canary have you been eating? I can see the feathers all over your face!"

Although this was a familiar greeting, the expression didn't change on Roberta's face.

"Mom, guess what! Eddie Hollister is home on leave this weekend! It's been simply *ages* since I've seen him!"

"Eddie—oh, yes, that's right. He enlisted in the Navy, didn't he?"

"Yes, and you should see him in his uniform! Well, actually, you will. He stopped up at school today, and I ran into him in the hall. And, Mom, he asked to take me to the prom!"

"Really? Too bad you already have a date with Gary for it," Janet said.

"Yes, but—well, Mom, I told him I would go!"

"But, Honey," Janet said anxiously. "You couldn't break your date with Gary now! Why, the prom is tomorrow! He has probably ordered flowers for you already, and he couldn't possibly get another date now. It wouldn't be a bit fair!"

The girl's chin rose defiantly while her eyes refused to meet those of her mother.

"Listen, Mom. You just don't know how important this is to me. For three years, I tried to get Eddie to notice me, and now that he has, Gary isn't going to stand in my way, or anyone else, for that matter! Besides, it's too late. I've already broken my date with Gary."

The tears which she had been fighting now began to slide down her face, and her voice grew more shrill with each word.

Janet propped the iron on end, and walked over to touch her daughter on the cheek.

"Roberta, Honey, are you trying to convince me, or yourself, that you're doing the right thing? It sounds to

me as if you have an awfully guilty conscience, and that would be a terrible thing to take to the prom with you. Do you really think you could have a good time, knowing that you have made Gary unhappy, and probably embarrassed him terribly?"

Blue eyes looked up piteously through a film of tears.

"Mom, you just have to understand, and so does Gary. I didn't want to hurt him, but this is so much bigger than just a prom date. This may be my whole future! You know how I have always felt about Eddie. Now he has asked me out, and it's as if all my dreams were coming true. If I don't take this opportunity, I may never see him again, and Mom, he's the man I want to marry!"

The word "marry" struck Janet like a physical blow.

"Marry! Honey, please don't talk that way! You'll be going to college in the fall—you aren't even quite eighteen yet—and you don't even know the boy!"

"Oh, don't worry. He probably won't ask me yet for a while—maybe never! But you can bet that if he did, I'd jump at the chance. That's why this date means so much to me. I just have to have a chance. Please, please don't ruin it for me!"

Janet returned to the ironing board; picked up the iron automatically. She knew that routine work was the only way to combat this pain in her chest.

"Of course, if this date is so important to you, by all means—but try to remember that it is just a date, won't you? Now, let's see, can I press your dress for you, since I have the iron out anyway?"

"Mom, you're just wonderful!" And with a quick kiss and hug, Roberta was gone up the stairs to get her dress and then to dream a little about this thing that was happening to her.

Janet was grateful that the dress was difficult to iron. Demanding her attention, it gave her less chance to think far different thoughts from the ones going through Roberta's head.

The weekend always flew by for Janet, and this one was no exception. The usual Saturday rush of shopping, cleaning, cooking meals at odd hours kept her too busy to have a good chance to sit down and think about this new problem which had come with such dazzling swiftness. Before she knew it, Saturday supper was over, and Tom had departed to take Timmy to a school baseball practice. This had caused him to miss the usual flurry of getting Roberta off to a big dance.

She had departed in a swirl of chiffon and lace, with her head very high, and her eyes even brighter

than was usual on such an occasion. She had looked very lovely to Janet's maternally prejudiced eye, and far, far older than her age. That she had been almost as nervous as on her first date was attested by an untouched supper, but she had certainly carried it off with an air of complete self-possession.

Tom came in as Janet was finishing up in the kitchen.

"Well, I see that I timed that just right. One thing about playing chauffeur; it works very nicely to get me out of helping with dishes!"

Janet grinned.

"From listening to you, anyone would think you were in the habit of putting on an apron the minute you finished dessert, instead of disappearing to any-place convenient until dishes are done. What you really mean is that this way, you don't even have a guilty conscience about it."

"Well, you know how I hate to clutter up the kitchen," he said, sitting down at the table. "But speaking of cluttering, I gather that we're going to have a new boy hanging around here. Who's this Eddie that Bobbie is going out with tonight?"

"Don't let Roberta hear you refer to him as a *boy*. He is a Man—and you'll notice I spelled that with a capital. But I don't think he'll clutter up the premises much, since he's on leave from the Navy."

"Did she just meet him? Don't think I've ever heard her mention him."

"Well, if you haven't, it just goes to show again how little you hear of what goes on around here. He was in the class ahead of hers in school, and for three years I've been hearing so much about him that I expected a cross between Gregory Peck and Tab Hunter, with the mentality of an Einstein thrown in."

Tom grunted.

"And did he turn out to be this phenomenal creature, or just a normal boy?"

Janet sat down in the chair opposite his and considered the question.

"Oh, he has plenty of charm, all right. I can see why he would turn any girl's head. Brought a white orchid for Roberta—and a box of candy—for me! I halfway expected him to ask if I were her sister. He impresses me as that type!"

"A white orchid—and candy! Things sure have changed in the service. When I was a lowly GI, I couldn't afford a dandelion for my dates!"

"You never called for your dates in a late model convertible, either, did you?"

"Is that what he was" (Continued on page 262)

LET US HOLD FAST TO APRIL

BY ETHEL JACOBSON

*Let us hold fast to April, not with hands
That clutch and close,
Not alone with these matching golden bands
And sonorous prose
Of ritual intoned by candlelight.
Let us hold fast
With a look as deep, as star-swept as the night,
And with faith as vast.*

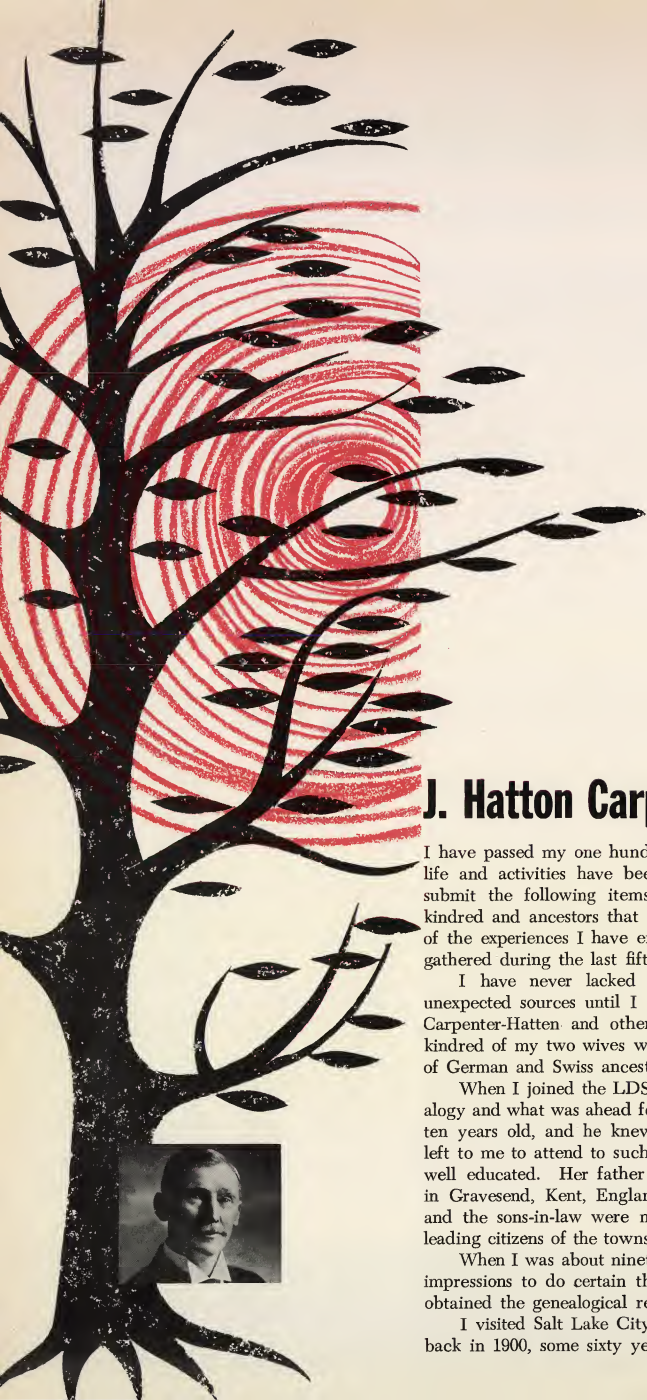
*Let us not seize with fingers that may mark
So frail a thing
As almond bloom, the grace notes of a lark,
or a moth's lace wing,
But capture April with one shadow thrown
By two who tread
Love's moon-bright paths, and with an answer known
To thoughts unsaid.*

*Some may weave nets for joy, plait wordy strands,
Loose glittering darts—
But let us hold fast to April with open hands,
With open hearts.*

EARLY EASTER

BY EVA WILLES WANGSGAARD

*It's good to walk around this garden place
Now winter's deepest chill has left the earth,
The hour too young to finger lilac lace,
To gild a feather, or for song's re-birth.
Magnolias strain against their furry shells,
Their rosiness protected still from cold,
Above the snowdrops' timid ivory bells,
Star-faced anemones, narcissus gold.
A nippy breeze blows in devoid of sound,
A peony holds up a small red thumb,
New stalks push slowly through the chilly ground,
But late or soon inevitably they come,
Resurge of life my heart cannot refuse.
My pulse leaps up, goes running with the news.*



J. Hatton Carpenter, Genealogist

I have passed my one hundredth birthday. Items pertaining to my life and activities have been published at different times. I will submit the following items on my genealogical research for my kindred and ancestors that the general public may know somewhat of the experiences I have encountered in obtaining the data I have gathered during the last fifty years.

I have never lacked for names. They kept coming from unexpected sources until I have a record of 31,000 persons on the Carpenter-Hatten and other blood lines; and 9,000 names of the kindred of my two wives who were cousins to each other and were of German and Swiss ancestry.

When I joined the LDS Church in 1884, I had no idea of genealogy and what was ahead for me to do. My father died when I was ten years old, and he knew very little about his kindred. It was left to me to attend to such matters. My mother's kindred were all well educated. Her father was a retired draper and a magistrate in Gravesend, Kent, England; his sons were lawyers and bankers; and the sons-in-law were medical doctors. They were among the leading citizens of the towns where they resided.

When I was about nineteen years of age, I began to have strong impressions to do certain things. As I heeded these impressions, I obtained the genealogical results required.

I visited Salt Lake City when I had my holidays to do so even back in 1900, some sixty years ago. I used to go to the Historian's

Office [formerly on site of present Medical Arts Building], to a room on the upper floor about 16 feet by 16 feet, where on shelves were the books the Genealogical Society had, and they were very rarely used. You could take a book down to read it, and your hands would be smeared with the accumulated dust, showing that the public did not use the books very much. George Willis was librarian. Franklin D. Richards was the first president of the Genealogical Society of Utah. Later on, Sister Lillian Cameron and another sister were in charge of the library, and they helped me with names and would read me their penciled sheets as they had copied them from London and other parishes to which they had access.

For the last fifty years I have never been without a name which can pass and be made ready for temple ordinances to be performed. Personally I have obtained a great number of my names direct from the clergyman or minister who has the original registers in his keeping.

After sixteen years' silence the way was opened for me to obtain my father's line from Barton on Toni, Somerset, England, back to 1600. They owned and lived in the manor house in that hamlet, raising cattle and selling them to the navy.

My mother's people, the Hattens, gave me my first great lineage: Sir Christopher Hatten who was a favorite of Queen Elizabeth, living about 1560 to 1600, had his pedigree recorded by a herald named Dugdale, and this preserved the lineage of his ancestors back to Wolforth, the youngest of six sons, whose uncle was Hugh Lupus, Earl of Chester in Cheshire, England.

I obtained a copy of this pedigree for a few dollars.

About 1530 there came from Holdenby, Northampton, William Hatten, an uncle of Sir Christopher Hatten, the favorite Chancellor of Queen Elizabeth, and from him, my mother's people, the Hattens of Gravesend descended.

I later obtained the genealogy of the Vikings of Norway back to Odin, 16 BC. There was always a male in line to carry this family lineage on, but they are getting pretty scarce now.

Regarding our Carpenter lineage I will state that it became quite a surprise to me when I got in touch with a lawyer, Edwin Jaquett Tellers, about 1930, from Philadelphia who had published a book *De Carpentier Family of Holland* and who was in close touch with a Eugene Carpentier, foreign secretary for Belgium in World War I. The latter wrote me and gave me his lineage back to 1060 to one Roger who was a knight who fought in the First Crusade against the Turks or Saracens, so named. He was so dexterous with his battle-axe in hitting his opponents on the head, as a carpenter hits a nail on the head with his hammer, that they gave him the name Roger de Carpentier. He belonged to one of the ruling families of French Flanders. In 1210, or so, two cadets of this family migrated to England and settled in Dilwyn, Hereford County. The registers of Hereford Cathedral show some twenty Carpentiers who were ordained Catholic deacons and priests. One of these Carpenters went to Cornwall and located there, and some famous sea fighters and admirals figured in naval battles with their French and Spanish warships.

The United States has a large number of Carpenters. I have three printed genealogical books of different Carpenter families of settlers in New England states. In fact, there are more Carpenter families there now than in old England.

It has been a great joy and duty for me to perform for them the blessings of the temple, and I hope soon to get acquainted with them, as I am now in my 101st year and cannot expect to live in mortality much longer. I have endeavored to give to my readers of the above items some indication of the work involved in obtaining the names of our departed dead, so that we can give them the blessings obtainable for them through our temples.

The accomplishment of J. Hatten Carpenter in genealogy is unique in the annals of the Church. For many years he served as recorder in the Manti Temple; has now passed his one hundredth birthday but is still active in compiling records in his beautiful penmanship and in submitting them for Temple work. He is a patriarch in the South Sanpete Stake.

The day after his hundredth anniversary he wrote this summary of some of his outstanding genealogical accomplishments.

■ Distinction and honor came to Brigham Young University and the Church when the BYU "Varsity Scholars" team attained the select circle of schools which have appeared in the College Bowl five times, the maximum number a team can appear in the national "battle of the brains."

In addition to widespread publicity, the team also won \$6,500.00 to be added to the BYU scholarship fund.

Brigham Young defeated four teams—Long Island University, Villanova University, University of Wyoming, and the University of Maryland—before dropping their fifth and final contest to DePauw University.

Even with one defeat the team brought honor to those it represented. Dr. Robert Thomas, coach of the BYU team, stated: "They won like scholars, and they lost like lady and gentlemen." (The team was composed of three men and one woman.)

Said one stagehand following the loss, "I believe BYU is the most popular team we have ever had." He was speaking to another technician.

The College Bowl is a half-hour "battle of the wits," sponsored by General Electric and telecast over CBS-TV each Sunday afternoon. (3:30 MST.) The game is fast paced. The tension high. Questions are framed around a multitude of subjects, most of which are covered in a liberal arts undergraduate curriculum. A toss-up question is asked, which must be answered by the individual member of the team who signals first by pushing a buzzer to indicate that he knows the answer. If the individual answers correctly, he gives his team a chance to answer a bonus question, which all four members may discuss. Toss-up questions must be answered immediately, bonus questions within two seconds.

The College Bowl began in 1953 on radio and ran

Four straight wins in the Battle of the Wits

BY REED H. BLAKE
EDITORIAL ASSOCIATE



until 1956. It has been running on TV for three years, starting in January 1959. It is viewed by an estimated forty million people each week.

Members of the BYU team were Todd Britsch, Provo, team captain; Robert Despain, Salt Lake City; Mrs. Marvin (JoJean) Loflin, Redlands, California; and David Stone, Buenos Aires, Argentina; who were selected from among one hundred applicants for the honor team.

To select the team, students and faculty were asked to submit names of those they felt to be qualified. Students themselves could also apply. The testing included written tests in history, geography, economics, literature, and science; personal interviews and oral tests by a faculty committee; and contests exactly like that of the College Bowl itself in a "studio" built by the school's physical plant, including buzzers, which tested quick recall on a given fact—the basis of the College Bowl competition.

The applicants were screened from one hundred to twenty-four to sixteen to eight and finally to four.

All team members are seniors, and three are English majors.

Todd Britsch, whose father is an associate professor of English at the "Y," is a political science major. When asked of his strong points in current affairs and music, Todd replied, "I guess it's because I've been around listening to people who were discussing things like this." In a sense he is representative of LDS youth where culture is a part of every home. "My family has always been interested in music," Todd said. He was only five when his father began taking him to the BYU lyceum series. A faithful Saturday Metropolitan Opera broadcast listener, Todd, along with his parents, toured Europe,

visiting art museums following his completion of a Swiss-Austrian mission. He plans to teach on the college level.

Robert Despain took a double major background to the College Bowl. He was graduated from Salt Lake City's East High School as a National Merit Scholarship winner and chose Cal Tech as his college. Bob was going to be an engineer. At the Pasadena school he found himself taking more English than engineering classes. When he decided to transfer into English he talked to Cal Tech English professor J. Kent Clark, himself a BYU graduate, and author of the best seller, *King's Agent*. Clark told Bob the teaching of English at BYU was on a par with that of the best schools in the nation. Last fall he transferred to the church university. "English," Bob says, "is such a broad field. You can talk about it all night." His special interest is American literature, "especially contemporary." He plans to be a writer.

JoJean Loflin came to BYU as an English major and shortly thereafter married her husband Marvin, a graduate assistant in English. They have a two-year-old son, Michael. JoJean is described as having a photographic memory. An avid reader, she read two hundred books when she was in the sixth grade. She was especially strong in mythology. In speaking of her son, she said, "I want to teach him to memorize, to read, to appreciate good music." This thinking parallels that of her mother, an English teacher, who died when JoJean was nine. "She gave me a lot of background."

In Argentina, at the age of ten, Dave Stone was enrolled in St. Andrew Scots' boarding school. Though his family spoke English at home, all classes were in Spanish. From St. Andrew's Dave went to the Anglican St. George's College, from which he was graduated. In his five years of high school at both schools, Dave had three years of Latin, two years of French, and five years of English and Spanish. Science and math included one year each of botany, zoology, physics, hygiene, psychology, and trigonometry; three years each of algebra and geometry; two years each of chemistry and physics. To finish their secondary education and to prepare them for university work, students also studied five years in history and geography, plus music, art, and logic.

It was this background, plus his four years in English at BYU, that Dave took into the bowl competition. He is currently living in Provo with his parents. When he was sixteen, his family became interested in the Church and moved to

(Continued on page 274)

Cramming for their appearance in the "G.E. College Bowl" Dec. 31, a nationally televised battle of wits, are the scholarly Brigham Young University team, David Stone, left, JoJean Loflin, Todd Britsch, and Robert Despain.



"Thou Shalt Love . . . Thyself"

LOWELL L. BENNION DIRECTOR SALT LAKE INSTITUTE OF RELIGION

Ten young people were called up before their stake M Man-Gleaner class, and each was asked to name one thing in his or her character or personality which needed to be eliminated or improved. With little hesitation they began to report their habits of procrastination, degree of envy, lack of patience, withdrawal in social situations, lack of self-confidence, quickness of temper, or sharpness of tongue.

The same group was then asked to name one thing in their personality of which they were proud, one quality in which they rejoiced. They immediately became quite flustered and rather apologetic. It took time and prodding to get them to think of their good qualities.

CONDUCTED
BY THE
UNIFIED
CHURCH
SCHOOL
SYSTEM

This experiment has been repeated with a number of groups and with much the same reaction. People are conscious of their limitations. They live with their failures and sins but seldom consider their strengths and their virtues. Recently in another

MIA meeting several boys and girls were asked: "Each of you give one reason why you are glad to be a human being." One replied:

"The idea has never occurred to me."

Again it took something equivalent to a block and tackle to draw from these young people the reasons they had for rejoicing over their capacities for life; their capacities of mind, heart, hands, senses, and soul—of a human being.

Anyone who counsels with young people knows how many there are who reject themselves, who feel they are little better than the dust of the earth, who hang their heads low. Self-rejection seems to be at the core of so many people's troubles, either as the cause or the concomitant.

Even the loud, boisterous, and rude

braggard or show-off, who appears to be an egotist of the first order, is often found, on closer acquaintance, to be a person who feels quite as inferior as the shy person who withdraws into his corner. This phenomenon is so common that it leads one to believe there are no egotists in this world, but only people who appear to be.

Students of human nature believe self-acceptance or a feeling of one's own worth to be one of the most basic psychological or spiritual needs of every human being. The other need, which has priority, is the need to belong to others, to be wanted and loved. These two needs seem to be inseparably linked in the life of each individual. Man, conscious of himself and others, must feel accepted by them and by himself to enjoy life. One is quite as important as the other.

There is no escape from oneself. One can ignore God and refrain from speaking to fellow men; but who can escape himself except the mentally ill person who withdraws from reality and lives in a world of unreality—the schizophrenic. One can and does, of course, greatly distort one's self-image, but live with this self-image, whatever it be, he must.

Jesus, with his profound insight into human nature, indicates that he understood the worth of every human being in the sight of God and also the need for men to feel one another's worth and their own as well. He had a wonderful way of drawing both publicans and sinners to him. They were searching for their own worth and redemption from guilt and rejection, and Christ knew how to help them recover their self-respect. Many heard him say, and doubtless believed his words, "Go thy way and sin no more," or "Thy sins be forgiven thee; thy faith hath made thee whole."

Self-acceptance is not only a joy in itself and a prerequisite to the spiritual health of the individual, but it is also a prerequisite to living other gospel principles of great worth. A person, for example, who hates himself is not free to love his neighbor. He is afraid to give of himself and will likely use his neighbor and his faults to build up his own ego. And since he feels that he cannot elevate himself, he is likely to seek to bring his neighbor down to his



"... MAN, AS A CHILD OF GOD AND DISCIPLE OF CHRIST, HAS EVERY REASON TO ACCEPT HIMSELF; BUT HE SELDOM DOES, BURDENED WITH FAILURE, SIN, AND THEIR ACCOMPANYING DESPAIR AND GUILT, HE REJECTS HIMSELF. BUT FINDING IT IMPOSSIBLE TO LIVE IN COMPLETE SELF-REJECTION, HE GRASPS AT EVERY STRAW TO BUILD UP HIS SELF-IMAGE."

own level through criticism and gossip. Starved egos are inclined to feed on others as parasites, or cling to them as leeches. This they do quite innocently and unconsciously.

If one cannot accept himself, he is self-involved. This precludes the maturity of meekness and the open, inquisitive, teachable attitude of humility. A person so concerned with himself has great difficulty in being objective, in concentrating on his studies, in pursuing a knowledge of the reality about him.

Similarly and tragically, the person without self-love often feels estranged from God. How can he be beloved of God, he reasons, when he hates himself? And even though it can be explained to him that God's love is constant, impartial, and unmerited, this he cannot feel.

In the Savior's memorable summary of the Law, he spoke of two commandments, the one like unto the other—love of God and love of neighbor. He also recognized a third person to love when he repeated the Mosaic admonition, "love thy neighbour *as thyself*." Just what his thinking was toward love of self, he did not, to our knowledge, elucidate. However, he obviously either took it for granted or affirmed it when he told us to love one another as ourselves.

With the need and desire for self-acceptance so great, it is tragic indeed that so many people depreciate themselves. One may well ask, why? Human nature is extremely complex and little understood, and the suggestions which follow are tentative, even though written with conviction.

Man is moral by nature. He not only acts but also continually evaluates his behavior in terms of good and bad. Man is a dreamer, an idealist, and sometimes is discontent with what he has and is. He is inclined to measure himself by that which he would like to be. As an idealist, he always falls short of the ideal. Failure, sin, and accompanying guilt, haunt his introspective path as a tiger stalks its prey. Heavy is the burden of guilt which such men carry.

A second reason for self-rejection may be the inability of many people in our complex age to find adequate and meaningful ways to express themselves. Life is meaningful

(Continued on page 277)



THE WHEREABOUTS OF THE WHITMER

"... There shall be a record kept among you; ... " (D&C 21:1.)

In keeping with this early revelation given in the Whitmer home on the day the Church was organized, the *Journal History of the Church* states that about seventy-five years ago there was a growing desire by the Church leaders to obtain firsthand information about the places in the East from which the Mormons had been driven forty or fifty years previously. That an accurate record of these places could be had in the Church, three experienced elders were called to go eastward over the trail and report their findings for publication in the *Deseret Evening News*. Before this epochal journey of 6,722 miles was completed, these three brethren had forwarded to the Church paper eighteen historical articles, the first one appearing September 15, 1888, the others following in order. In this way there came into the files of the Historian's Office data of inestimable value. And as far as the author can learn, the reports of these three elders now on file in the archives of the Church are not to be considered as "fables agreed upon by wishful thinkers."

For many years these eighteen articles that appeared in the *Deseret Evening News* have been on file in the Historian's Library of the Church. They have also been published in the


following books: *The Autobiography of Andrew Jensen*, *The Infancy of the Church*, and *The Historical Record of the LDS Church*.

Preparing to leave Salt Lake City upon their historical journey, September 6, 1888, Andrew Jensen writes that before taking the train for Independence, Missouri, "together with Edward Stevenson [sixty-eight years of age] and [Bishop] Joseph S. Black, I went to the Historian's Office to receive instructions, as the contemplated journey was considered as a mission of considerable importance. Bro. Stevenson, who had previously been over the ground ... would go as my assistant, Bro. Black would go as my companion. ..."

At the President's Office, the brethren were provided with means for their journey. They were then set apart by Elder Franklin D. Richards, a member of the Council of the Twelve Apostles and Historian of the Church.

The twelfth historical article sent to the *Deseret Evening News* concerns our theme today. The brethren write that they left the Joseph Smith, Sen., home in a hired rig with a driver from Palmyra, New York, who took them three miles southeast to Hill Cumorah.

After spending some time examining the Hill Cumorah, the elders then traveled southward two miles through Manchester, and then to Shortville, where they took a train twenty miles



LOG HOME

CARTER E. GRANT, EDITORIAL ASSOCIATE

to Waterloo. From here they started on foot southwest three or four miles to the Whitmer farm. They no doubt held hopes that they would find the old Whitmer log home still standing—a home that had been built by Peter Whitmer some eighty years previously. It is possible that these hopes were not too high, for just a few days before this, to their surprise, they had found the formidable old Liberty Jail in ruins, a picture of which can be seen in the *Comprehensive History of the Church*, B. H. Roberts, Vol. I, p. 524. This old jail with heavy rock walls and decaying timbers had not been in use for thirty years, say the journals of the brethren.

Describing the old Peter Whitmer home to a large congregation at the April conference of the Church, Nauvoo, 1844, Sidney Rigdon declared: "I recollect in the year 1830 I met the whole Church of Christ in a little old log-house about 20 feet square, near Waterloo, N.Y." (DHC, Vol. VI, p. 288.) Later, January 29, 1860, Elder Orson Pratt in the Old Tabernacle in Salt Lake City, said, "The house of Father Whitmer was . . . a log house. . . . In one small room of a log house, nearly all the Latter-day Saints (east of Ohio) were collected together." This was in the fall of 1830. Such reports let us know very conclusively that the Whitmer home was constructed of

logs. (*Journal of Discourses*, Vol. 7, p. 372.)

The *Journal History of the Church* declares that the Peter Whitmer home was sold by the Whitmers, April 1, 1831, when the large Whitmer family followed the Prophet to Kirtland, Ohio. Seven of the sons and sons-in-law in this group had signed their names in a most solemn manner as "witnesses" to the Book of Mormon, and had testified that they had seen the Book of Mormon plates; five of them declared that they had turned the leaves of the golden records "with their hands."

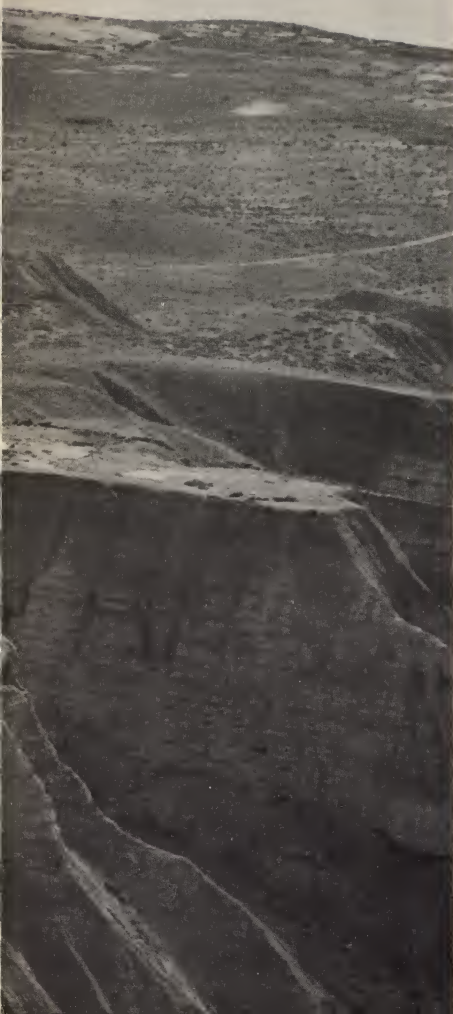
Reporting the visit of the three elders to the Whitmer Farm, Andrew Jenson writes: "We came to the house of an aged gentleman [seventy-five years, according to Stevenson] by the name of John Marshall, who attended meetings in the Whitmer home when a boy [seventeen years, again from Stevenson] and heard Joseph Smith and a number of other elders of the Church preach." By following Mr. Marshall's directions, the brethren were soon knocking at the door of a lumber-frame building, called by Stevenson, "the new house." Andrew Jenson's factual account follows: "About four o'clock we arrived at the farm once owned by Peter Whitmer, Sr., and now the property of Jesse Snook, a prominent businessman of Waterloo, who rents it to Chester Reed, the present

(Continued on page 281)

DEAD SEA SCROLLS

For the past fourteen years, ever since the famous Dead Sea Scrolls were discovered by an Arab shepherd boy in a cave in the Holy Land, interest in them has remained high. The people of the community which seemingly produced the scrolls, probably between 125 BC and 86 AD, occupied a series of small towns on the northwest shores of the Dead Sea. One of these, which has been partially excavated, was situated in the forbidding ravine of Qumran, about a half mile from the cave where the principal scrolls were found. The material for this fascinating picture story of Qumran and the scrolls has been provided by Sister Vontella Kimball of Denver, Colorado, who has visited the Holy Land and the Qumran area several times during the past few years. The pictures were furnished through the courtesy of the Palestine Archaeological Museum in Jerusalem, Jordan.

General View of Khirbet (Arabic for "ruins") Qumran, 8 miles south of Jericho, on northwest shore of Dead Sea, one mile inland, sprawl the excavated ruins of Qumran. Ancient references: Josephus, Pliny (the Elder), Philo. Here, in 1947, a little Huckleberry Finn type of Bedouin shepherd boy accidentally discovered Cave 1 containing first of renowned Dead Sea Scrolls.



About 2,000 years ago Essenes retreated into Judean wilderness, striving to learn God's will. Forbiddingly desolate terrain is earthquake riddled, sun and wind blistered.



Above: Seasonal rain water collected through aqueduct and into Qumran cisterns. Below: Qumran Essenes lived in individual tents and caves, but studied and worked in communal domestic quarter.





Above: Reconstructed Scroll Jar from Cave 1 containing Book of Isaiah. Shown are coins, lamps, cruse. Below: Cave 4, "Essenes Main Library." Over 500 manuscripts are in museums.



Above: Essenes re-used irrigation works of fortress. Cistern steps cracked by earthquake about 31 BC. Below: Reconstructed writing table and bench from Qumran Scriptorium on which copyists recorded Dead Sea Scrolls in Hebrew, Aramaic, or Greek.

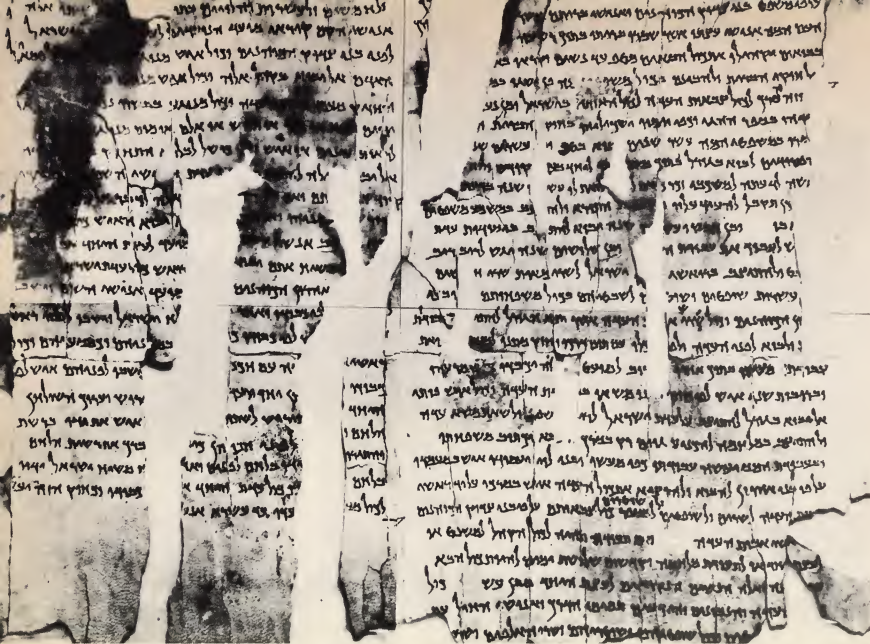




Above: *The Pantry.* Countless potsherds (broken pottery) identify communal kitchen area. Ruler-like object is called "Scale," used in measuring dimensions. Pantry measures about one meter long.



Two oxidized "Copper Scrolls," containing ambiguous writings of hidden treasure. Other scrolls pertain to commentaries on scripture, devotional, hymn, and legal books. Segments of every Old Testament book except Esther are represented. Scrolls believed hidden on coming of conquering Romans. Mystery envelops fate of Essenes.



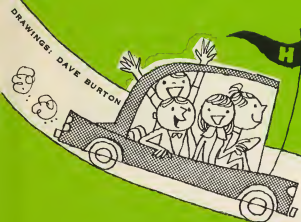
Above: "Manuscript of Discipline" outlined strict code for members. Methods used for dating scrolls: Pottery and coin analysis; Paleography; Carbon 14 Technique. Below left: Pottery and bronze ink wells containing nonmetallic ink. Scale in foreground. Below right: Scroller in Palestinian Archaeological Museum, where scrolls are restored by humidification and flattening; cleaning and reinforcement; and infra-red photography; then studied. Knowledge gained tends to lengthen the bridge of understanding between Judaism and Christianity; also illuminates our concept of the spiritual and intellectual world in which Jesus lived.



Life is a highway you pass along just once. To enjoy the trip to the fullest and to reach your destination successfully, you start where you

are with what you have to work with, and being alert to signposts, to danger signals, detours, and delays, you persistently move along

WHERE THE ROAD GOES . .



ERA OF YOUTH

April 1962

Marion D. Hanks, Editor
Elaine Cannon, Associate Editor

There is a fact so obvious that it would seem hard to avoid if one were thinking--yet many individuals, young and older, seem not to be conscious of it.

It is that we choose the conclusion of an act when we choose to perform the act; we agree to the results of a decision when we make it; we select a destination when we start on a path or trail.

"He who picks up one end of a stick picks up the other. He who chooses the beginning of a road chooses the place it leads to." ¹

The wise Solomon said:

"Ponder the path of thy feet, and let all thy ways be established." ²

Which roads are you walking? Have you considered carefully the places they lead to?

Have you pondered "the path of thy feet?"

Are you thinking with your mind--and not with your desires or envy or emotions?

Who, understanding that at the end of the path of clean conduct and cheerful obedience lies self-respect and quiet conscience and "joy unspeakable," would not choose to walk that way instead of some other? -----

if she were thinking straight!

What one of us, aware of the destination for those who are honest and dependable and have integrity, would not rush to the road leading to it? -----

if we were thinking maturely!

Which boy or girl, anxious for real happiness in a good home with a worthy companion and fine family, would neglect the day-by-day things that lead to them? -----

if he or she were thinking well!

¹Fosdick

²See Prov. 4:23-27

Who would not choose to prepare for a mission realizing what lies at the end of that great spiritual adventure in faith and service? -----

if he were thinking right!

What individual, knowing the joy of activity and full fellowship in the kingdom of God with the Saints, would follow misdirection to the bypaths of foolish habits or corroding resentments or unworthy companionships? -----

if he were thinking wisely!

Which one, having sinned and knowing his need for the mercy and love and long-suffering of God, would not choose the road of repentance and forgiveness rather than continuing in the paths of unrighteousness? -----

if he were thinking clearly!

Look to the road you are walking on! Consider what lies at the end of it.

"Ponder the path of thy feet" ---and where necessary, turn back.

Pray for help to think clearly and walk wisely.

"Teach me thy way, O Lord, and lead me in a plain path,..." ³



Think with your mind, seek the Spirit of the Lord, look to the end of the road.

And as you look and ponder and pray, listen for the voice--

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." ⁴

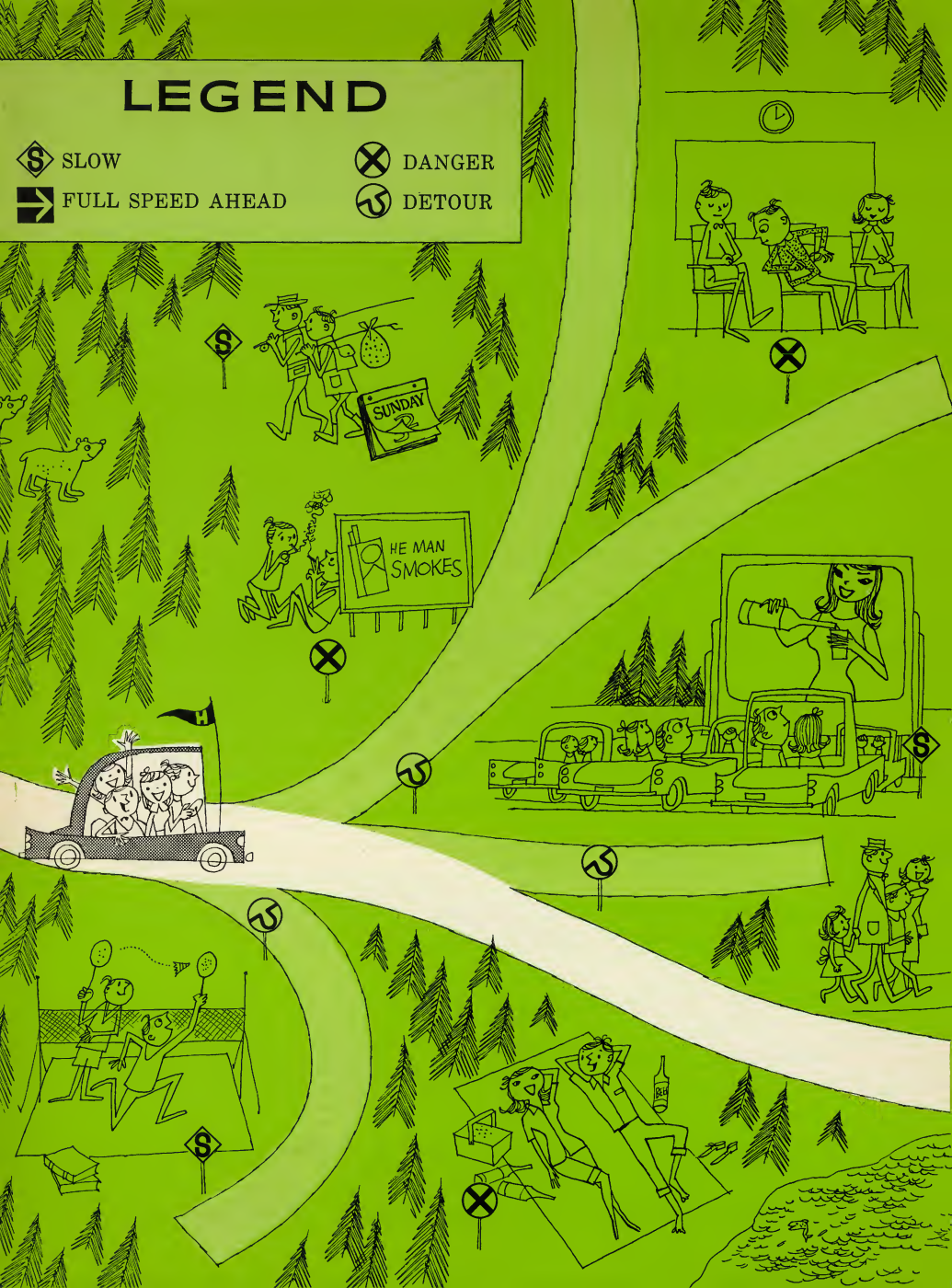
By Marion D. Hanks

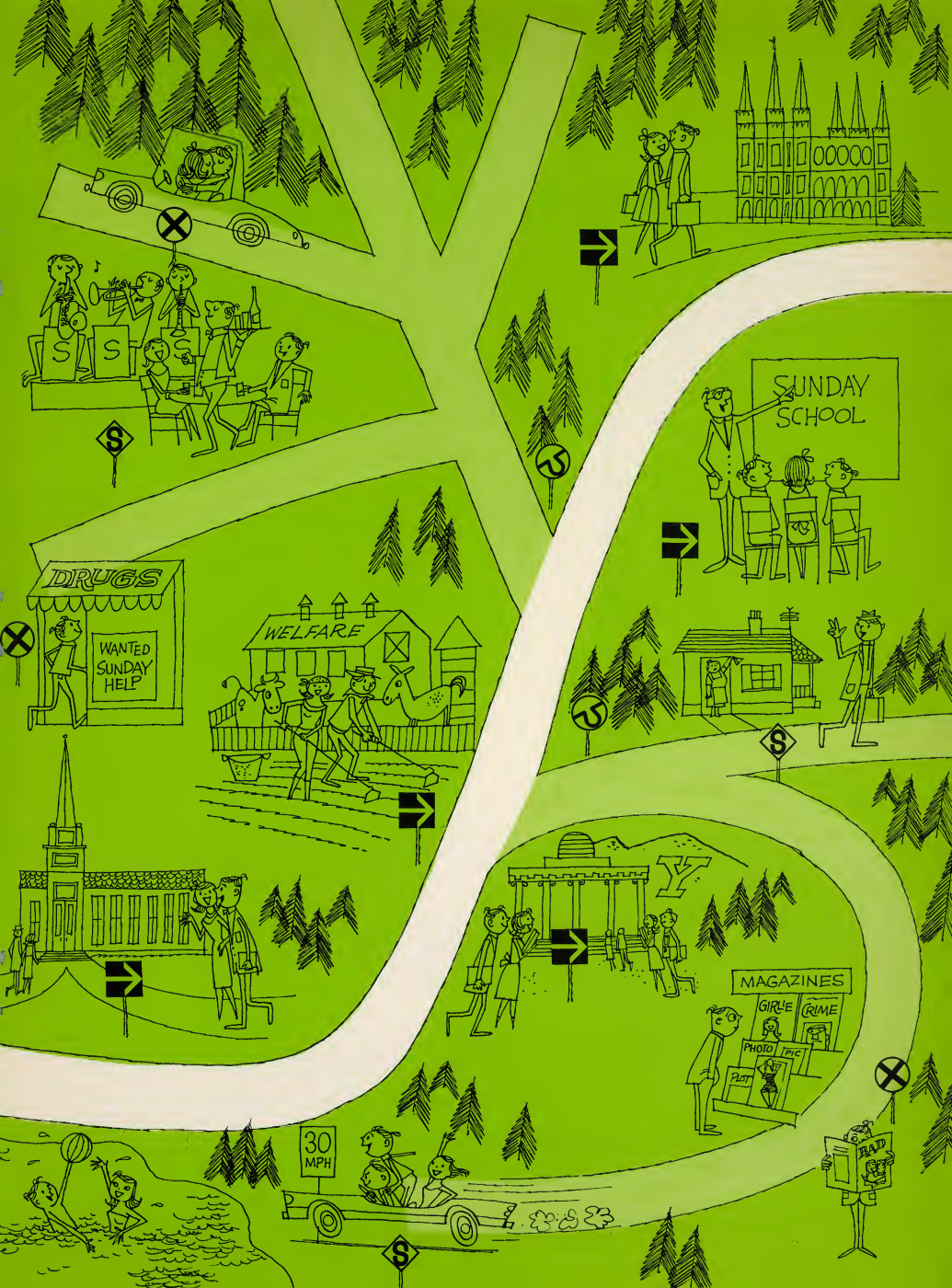
³Psalm 27:11

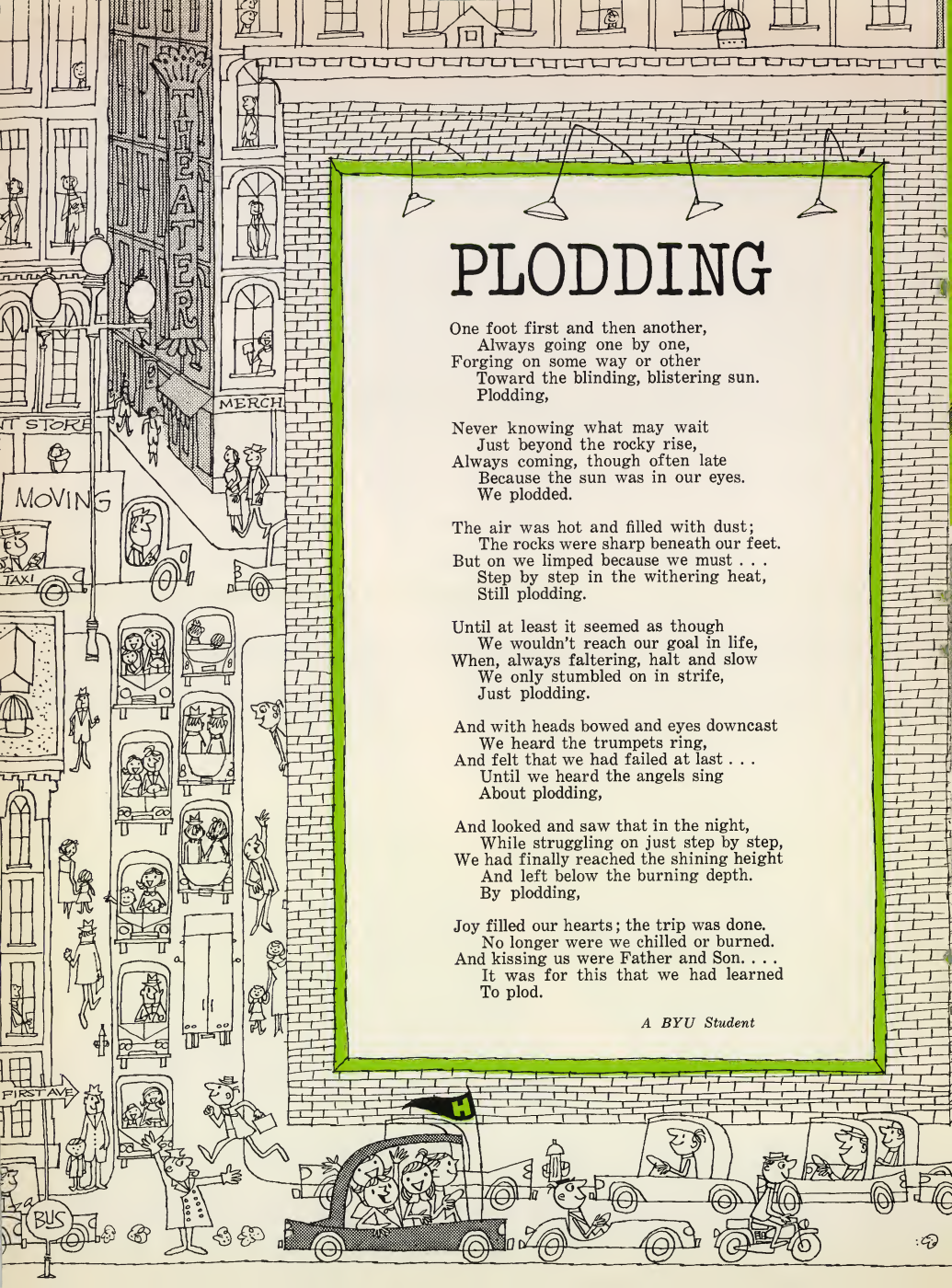
⁴Isaiah 30:21

LEGEND

- | | |
|--|--|
|  SLOW |  DANGER |
|  FULL SPEED AHEAD |  DETOUR |







PLODDING

One foot first and then another,
Always going one by one,
Forging on some way or other
Toward the blinding, blistering sun.
Plodding,

Never knowing what may wait
Just beyond the rocky rise,
Always coming, though often late
Because the sun was in our eyes.
We plodded.

The air was hot and filled with dust;
The rocks were sharp beneath our feet.
But on we limped because we must . . .
Step by step in the withering heat,
Still plodding.

Until at least it seemed as though
We wouldn't reach our goal in life,
When, always faltering, halt and slow
We only stumbled on in strife,
Just plodding.

And with heads bowed and eyes downcast
We heard the trumpets ring,
And felt that we had failed at last . . .
Until we heard the angels sing
About plodding,

And looked and saw that in the night,
While struggling on just step by step,
We had finally reached the shining height
And left below the burning depth.
By plodding,

Joy filled our hearts; the trip was done.
No longer were we chilled or burned.
And kissing us were Father and Son. . .
It was for this that we had learned
To plod.

A BYU Student

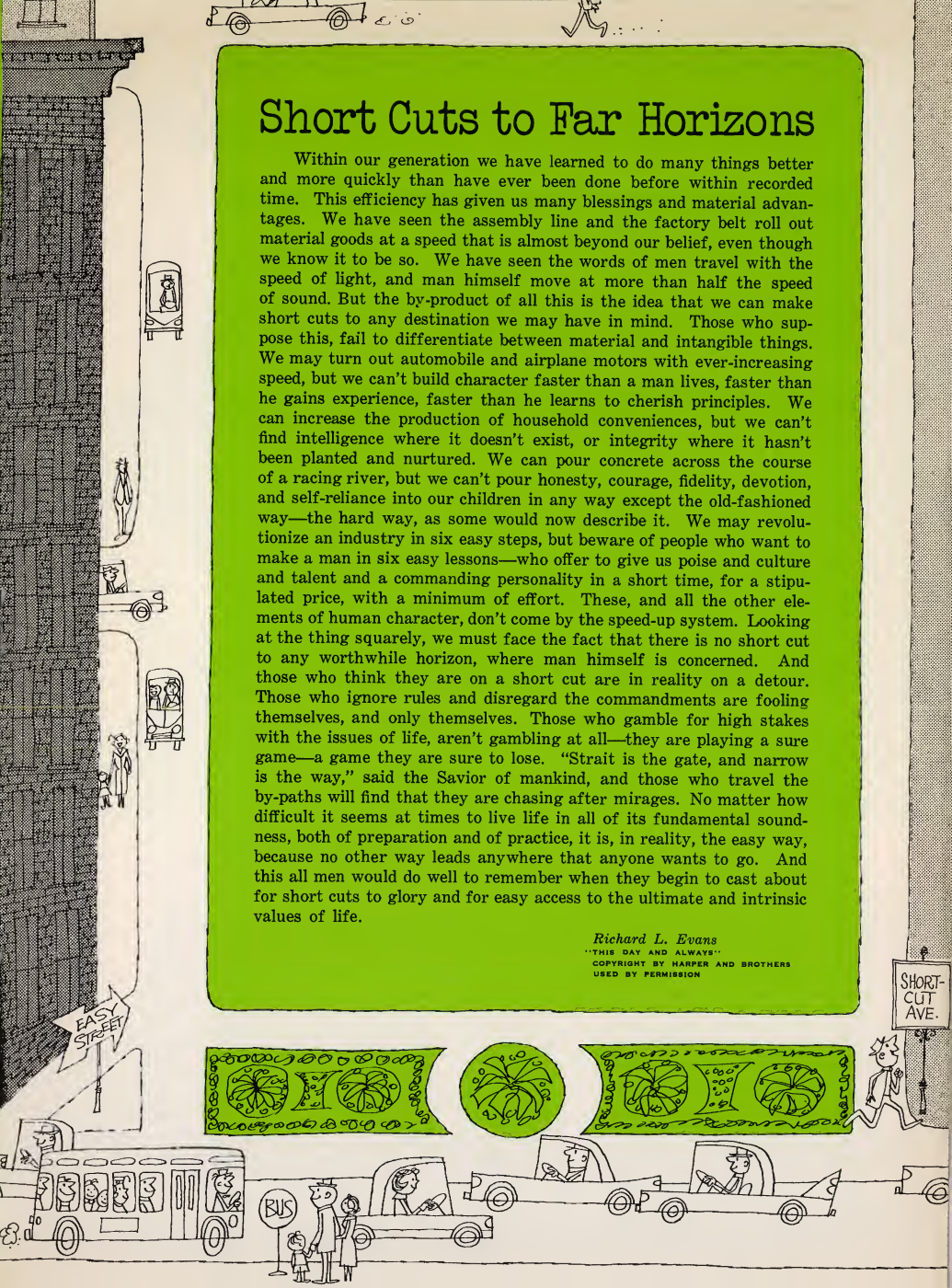
Short Cuts to Far Horizons

Within our generation we have learned to do many things better and more quickly than have ever been done before within recorded time. This efficiency has given us many blessings and material advantages. We have seen the assembly line and the factory belt roll out material goods at a speed that is almost beyond our belief, even though we know it to be so. We have seen the words of men travel with the speed of light, and man himself move at more than half the speed of sound. But the by-product of all this is the idea that we can make short cuts to any destination we may have in mind. Those who suppose this, fail to differentiate between material and intangible things. We may turn out automobile and airplane motors with ever-increasing speed, but we can't build character faster than a man lives, faster than he gains experience, faster than he learns to cherish principles. We can increase the production of household conveniences, but we can't find intelligence where it doesn't exist, or integrity where it hasn't been planted and nurtured. We can pour concrete across the course of a racing river, but we can't pour honesty, courage, fidelity, devotion, and self-reliance into our children in any way except the old-fashioned way—the hard way, as some would now describe it. We may revolutionize an industry in six easy steps, but beware of people who want to make a man in six easy lessons—who offer to give us poise and culture and talent and a commanding personality in a short time, for a stipulated price, with a minimum of effort. These, and all the other elements of human character, don't come by the speed-up system. Looking at the thing squarely, we must face the fact that there is no short cut to any worthwhile horizon, where man himself is concerned. And those who think they are on a short cut are in reality on a detour. Those who ignore rules and disregard the commandments are fooling themselves, and only themselves. Those who gamble for high stakes with the issues of life, aren't gambling at all—they are playing a sure game—a game they are sure to lose. "Strait is the gate, and narrow is the way," said the Savior of mankind, and those who travel the by-paths will find that they are chasing after mirages. No matter how difficult it seems at times to live life in all of its fundamental soundness, both of preparation and of practice, it is, in reality, the easy way, because no other way leads anywhere that anyone wants to go. And this all men would do well to remember when they begin to cast about for short cuts to glory and for easy access to the ultimate and intrinsic values of life.

Richard L. Evans

"THIS DAY AND ALWAYS"

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Signals and Semaphores

by Leo J. Muir

God fashioned the first semaphores. They were the stars in the heavens. These guided the travelers by land, the mariners at sea. Before the children of Israel, we are told, he threw a pillar of cloud by day and a pillar of fire by night, and in a later dispensation by a star in the East, he guided the three wise men to the manger where lay the infant Christ.

There are semaphores which we can be guided by today—eternal semaphores of truth, wisdom, law. They are based on commandments from God, experience of our race, the judgment of the ages, the voice of the past. From this vast semaphore, signals and warnings are ever flashing before our eyes. These truths are the laws of success and failure. They do not change from generation to generation. They are eternal semaphores.



Here are five signals
thrown upon the vision.
They are old familiar
road signs, erected in
ages long past. They
have appeared in all
tongues and in the phi-
losophies of all peoples.
They are infallible laws
of success and happiness.

3

Joy is to be found in
ordinary things.

1

The pursuit of easy
things makes men
weak.

4

Your speech betrays you.

2

You will never have
a greater or a lesser
dominion than over
yourself.

5

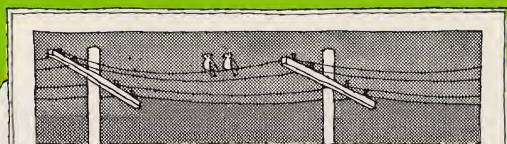
He that soweth to the
flesh shall of the flesh
reap corruption.



*tracings on a leaf
rainbows in gas puddles
patterns in shadows*

KNOW THIS

whoever you are, wherever you are, whatever your road, whoever your traveling companions, the trip through life can be an adventure if you take in special points of interest along the way. Let your senses be your guide and your life will be richer because of the experience of really seeing, hearing, feeling, tasting, smelling—imagining—the wonders of this world. E C



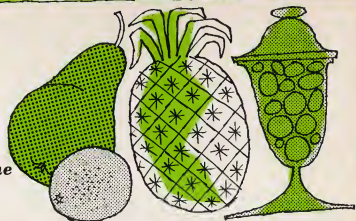
HEAR

the wind zinging through high tension wires, the idiom of contemporary composers, the word of the Lord.

Curve

TASTE

*the new, the unusual,
the ignored in foods
fruit fresh from the vine
water from a spring*



SMELL



salt air . . . newly mown hay
bread baking . . . wash on the line



FEEL

the incredible softness of angora
sand slipping through bare toes,
an infant's grasp

OR

IMAGINE

good deeds . . . worthy adventures



THERE IS NO ROYAL ROAD

There once was a Pharaoh who wanted to improve his mind by learning geometry.

He sent for a great teacher whose name was Euripedes.

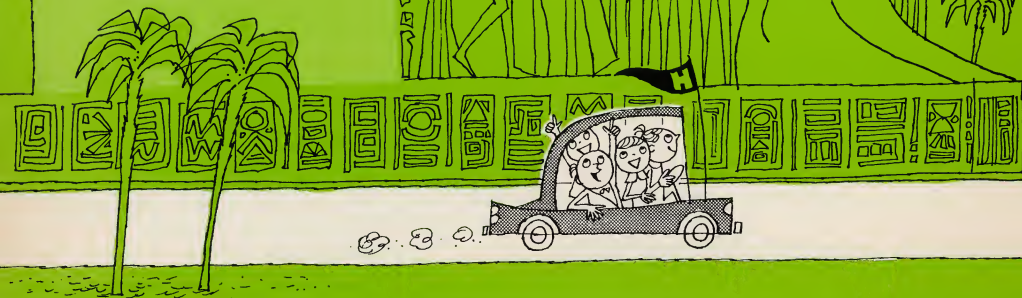
The study of geometry was progressing favorably when the Pharaoh became impatient and asked,

"Isn't there an easier way to learn geometry than going through all of this?"

"This is the only way," answered Euripedes.

"But I am Pharaoh!"

"Aye, sire," said Euripedes, "But **THERE IS NO ROYAL ROAD TO GEOMETRY.**"



When it's your turn to travel—as a



student, a



tourist, a



missionary, a summer



worker—make the trip more memorable by taking along a good disposition; an inquiring

mind; a pair of bright



eyes; a friendly



smile; a portion of patience; a note-

book



for notes; grooming aids



for quick repairs; a camera,



of

course; binoculars, maybe; identification papers; a tote bag for toting it all (boys use an attaché



or camera case; girls use anything



from a burlap pouch to



a tapestry

carpetbag.) See the



scenic sights, the historic



spots, the statues and

museums, the points of interest (← turn page), anything different from home. Pick up the

booklets



and learn while you



look. Join in the delight of getting to know ALL about

that particular locale. Remember that half the fun is getting there, whether it's



by ship

or sports car,



streamliner or



jet,



bicycle or your own



two feet. Make the minutes



count from the moment you leave home



until

you return



—a better person for having had a turn

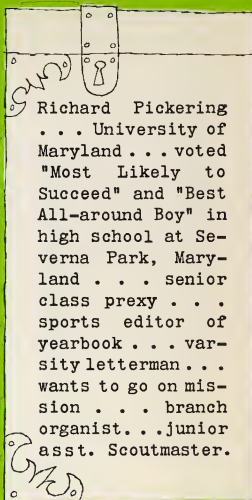


at traveling.

by Elaine Cannon



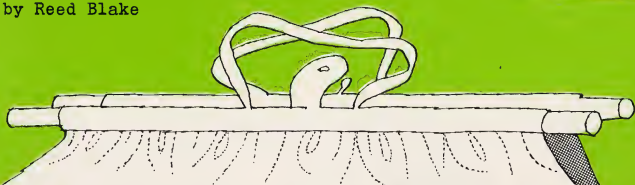
Gay Johnson . . . student body president Westchester High School, Los Angeles . . . honorary mayor of Los Angeles, Girls' Week . . . L. A. Mirror News Youth Panel . . . chosen one of six speakers from 600 delegates at L. A. Examiner Youth Forum . . . four year seminary graduate.



Richard Pickering . . . University of Maryland . . . voted "Most Likely to Succeed" and "Best All-around Boy" in high school at Severna Park, Maryland . . . senior class prexy . . . sports editor of yearbook . . . varsity letterman . . . wants to go on mission . . . branch organist . . . junior asst. Scoutmaster.

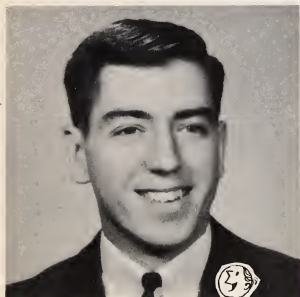
YOUNG TRAVELERS

Data by Reed Blake



Dorothy Ann Sloan . . . Norton High School, Kansas . . . won first place honors in state history test . . . member debate squad . . . won Kansas Authors Club essay contest . . . straight "A" student . . . teaches junior Sunday School . . . wants to attend the Church university.





Craig Alder . . . Oklahoma State University . . . runner-up in Illinois high school wrestling championship . . . president of student council . . . five individual awards Secretary of priests quorum.



Lloyd Allen Case . . . Brigham Young University . . . awarded certificate of merit, National Merit Scholarship Corporation . . . finalist Oregon Talent Search . . . Oregon Boys' State . . . built radio-telescope in home workshop . . . currently on project to isolate a "lipo," or fat-bearing protein compound believed by scientists to exist in nerve cells . . . Duty to God Award . . . five individual awards.



I'D LIKE TO KNOW

Q. What are the requirements to become a seminary teacher?

- A. 1. One who teaches in the seminaries or institutes of the Church must have a testimony of the gospel. He must be morally exemplary, living in conformity with the standards of the Church.*
- 2. Missionary service or comparable church experience is required. Demonstrated devotion to the Church and its principles and a record of church service are basic.*
- 3. One must have a college degree to qualify, and a teaching certificate is necessary. A program for advanced training must be in process or contemplated.*
- 4. Aptitude for teaching and genuine love for the Church and for the youth are, of course, indispensable.*

Application may be made to the Administrator of Seminaries and Institutes of Religion at Brigham Young University.

M D H

If
we would
be free we must
do more than live in
a land that proclaims free-
dom. We must follow the road to
freedom. The road is plain; it has
been marked out by the Savior of all
men. There are four important requirements:
First, you must learn the truth, concerning God, and
the purpose of your life. Second, you must become master of
your own body. Third, you must learn to love both God and
man. And fourth, you must gain a testimony of the living God.
This is the road to freedom. This is the road taught by Jesus,
who found his people in political bondage—people who
sought to have him raise armies that they
might strike off the Roman yoke, but
he said rather to them: "Ye
shall know the truth, and
the truth shall make
you free."

Berrett

STOP

THIS IS OUR "PROMISED VALLEY"

BY MAXINE THOMASON, YWMA GENERAL BOARD

During the past year, to the ringing applause of over one-third of a million people, the curtain has come down on more than three hundred and fifty performances of *Promised Valley* in MIA's throughout the Church. Thirty-two thousand cast members and production crews have acclaimed their participation in this production.

Many hearts were deeply touched by the religious principles exercised during rehearsals and performances. In the Bakersfield (California) Stake, for example, a young male member of the cast requested baptism into the Church by a young man who was playing "Jed," and who was leaving the next day for the mission home. Between the matinee and evening performance the entire cast in full costume, went to witness this sacred ordinance performed.

These great dramatizations were made possible by dedicated executives, drama, dance, and music directors with an unwavering faith that it could be done, accepting the responsibility and forging ahead with enthusiasm and dedication. The project was a tremendous tribute to youth leaders throughout the Church.

Promised Valley was composed by Crawford Gates with lyrics by Arnold Sundgaard, the result of an assignment by the Centennial Commission of the state of Utah in 1947. It was presented again in 1949 as a University Theater Summer Festival production. Then in 1960, Elder Gates, a member of the MIA general board music committee, adapted the original score for use in MIA in stakes and wards of the church.

Detailed letters from directors, musicians, actors, and spectators, in evaluating their experiences with *Promised Valley* stated almost without exception that it was a fete that would make experienced directors shudder at the thought. Yet, in the final analysis, critics proclaimed it as "an entirely amateur cast with exceptional polish."

The following are a few of the excerpts taken from "success" reports:

"We were nearly two weeks from performance and already we were sold out. . . . At the Pasadena Playhouse we received 10 minutes of applause for curtain calls at each performance. . . . The production came out without a single derogatory comment. . . . It was Calgary's first major musical of the season, people came from 200 miles north and 200 miles south to see it. . . . the enthusiasm of all participants and audience alike made us realize how starved we were for 'well-done' musical drama. . . . We were told many times over it was the greatest production ever presented to the people of Sacramento, surpassing even the production of our yearly 'Music Circus.' . . . *Promised Valley* moved . . . it lived . . . it was professionally done . . . we still retain the warm glow."

This mammoth production with a cast of from 100 to 250 people was staged in wards where there was only one exit and a small stage; it was taken to huge "bowls" . . . to university auditoriums . . . college recreation halls . . . theaters . . . in the Greek Theater in San Diego . . . The Pasadena Playhouse in Pasadena . . . Hunter College Auditorium in New York City . . . the Scottish Rite Auditorium in Stockton . . . the beautiful new Hyatt Theater in Wyoming . . . a brand new community building in Idaho . . . and besides these a multitude of stake centers and ward houses throughout the Church.

Audiences watched in wonder the 100-person cast where the average age was sixteen years . . . another where sixty percent of the cast members were under twenty years of age. Entire MIA's in some way contributed to the production and still played to a packed house of "outsiders" on the night of the performance. In fact there were instances where entire communities participated in one way or another. Imagine, too, the cast that had participants ranging in age from three years to eighty-three years of age.

On many a stage were seen a husband and wife combination cast for the leads of Celia and Jed. One couple took the script on a fishing expedition where from the center of the boat the wife whispered the cues as her husband angled for fish.

A male lead was sent to the hospital on the eve of the performance with what the doctors diagnosed as "perforated ulcers"; his condition was serious . . . but the cast fasted and prayed in his behalf, and at the last minute he came through to play a triumphant role. Take, too, the case of the leading lady who, after several months of rehearsals, just two weeks before the performance appeared on crutches, but with the spirit of many who played in *Promised Valley* she went on . . . plus crutches!!

The characterization of Fennelly never ceased to steal the show, and this was true when one Fennelly used his own eight sons in the act. Another Fennelly, weighing 300 pounds had never sung or appeared before an audience . . . his antics and excellence of performance "brought the house down," and he has emerged another "star."

Yes, there were many catastrophes such as the time

the leading man, Jed, suddenly and without notice resigned the part . . . but almost at curtain time who should come on the scene in a remote Idaho village, but the "Jed" of the June conference cast . . . who had gone to Idaho to do farm work for the summer and who without hesitation stepped into the familiar role and saved the day.

The colorful pioneer history of Mormonism cannot be told without the story of the American Indian. *Promised Valley* not only brought out the white man in Indian costume but also featured real Ute, Piute, Oklahoma, and the Navajo Indians in various casts. Audiences were thrilled with the authenticity of this scene at every performance.

The dancers ranged from those with training from studios and universities to those who were trained on the spot by ward and stake dance directors. They presented a dramatic spectacle in many of the scenes. All the dance directors were dedicated people. We cite an instance when just previous to the performance one director met with an automobile accident which sent her to the hospital, but she had drilled the dancers so expertly that

(Continued on page 272)



Scenes such as these were common throughout the Church. Comedy-relief Fennelly speaks to "stars" Jed and Celia; Indian dance, often with real Indians, in which the philosophy of "It's better to feed them than to fight them" is given; Another Fennelly and family practise their lines and actions upon an

open-air stage during rehearsal; And a well-deserved finale and curtain call. *Promised Valley* told the inspiring story of the trek of the Mormon Pioneers, but each group made their presentation sparklingly different as they added their own individual touches to their performances.

PROMISED VALLEY

A musical drama of
the MORMON PIONEERS
presented by Pasadena Stake
Church of Jesus Christ of
Latter Day Saints
Donation: \$1.75 Evenings
\$1.00 SATURDAY MATINEE

JULY

27-28-29

PASADENA PLAYHOUSE



PACIFIC OUTDOOR

Promised Valley was well advertised as each group used the media they thought best. Newspapers, including sports and society page articles, handbills, radio, television, and

streamers from planes were used. Above is a billboard advertising presentation at famed Pasadena Playhouse (California).



Hours of practice, sometimes hundreds of miles apart, then together as a complete cast, brought a finished performance to Promised Valley presentations. The musical, while difficult, turned out to be fun and enjoyment for the casts as they exceeded their own high expectations. But more than that,

testimonies were strengthened, in some cases converts were baptized, and rewarding experiences were enjoyed by all—casts and audiences. Above photo is a practise session on a gym floor, typical of many of the casts that presented the musical play.

WHY ARE THEY NOT CHOSEN?

BY PRESIDENT
MARION D. HANKS
OF THE FIRST COUNCIL
OF THE SEVENTY

MA, 31.

with him were *Shiblon and *Co-
riontani; and these are the names
of those who went with him
among the *Zoramites, to preach
unto them the word.

8. Now the Zoramites were dis-
senters from the Nephites; there-
fore they had had the word of
God preached unto them.

9. But they had fallen into
great errors, for they would not
observe to keep the command-
ments of God, and his statutes,
according to the law of Moses.

10. Neither would they observe
the performances of the church,
to continue in prayer and sup-
plication to God daily, that they
might not enter into temptation.

11. Yea, in fine, they did per-
vert the ways of the Lord in very
many instances; therefore, for
this cause, Alma and his breth-
ren went into the land to preach
the word unto them.

12. Now, when they had come
into the land, behold, to their
astonishment they found that the
Zoramites had built *synagogues,
and that they did gather them-
selves together on one day of the
week, which day they did call the
day of the Lord; and they did
worship after a manner which
Alma and his brethren had never
beheld;

13. For they had a place built
up in the center of their syna-
gogue, a "place for standing,"
which was high above the head,
and the top thereof would only
admit one person.

14. Therefore, whosoever de-
sired to worship must go forth
and stand upon the top thereof,
and stretch forth his hands to-
wards heaven, and cry with a
loud voice, saying:

did offer up, every man, the self-
sacrifice of his body, and of his
members, unto God, as a living
sacrifice, in righteousness, and
in holiness, and in truth, and in
the name of the Father, and of the
Son, and of the Holy Spirit, Amen.

see q. Al. 27. e, see 2j. Al. 30. f. Om. 11.
-22. j, see 2j. Al. 30. k, see o. 2 Ne 2.
s, vers. 21. 23.

ABOUT B. C. 74

ALMA, 31.

275

15. Holy, holy God; we be-
lieve that thou art God, and we
believe that thou art holy, and
that thou wast a spirit, and that
thou art a spirit, and that thou
wilt be a spirit forever.

16. Holy God, we believe that
thou hast separated us from our
brethren; and we do not believe
in the tradition of our brethren,
which was handed down to them
by the childishness of their fa-
thers; but we believe that thou
hast elected us to be thy holy
children; and also thou hast made
it known unto us that there shall
be no Christ.

17. But thou art the same yes-
terday, today, and forever; and
thou hast elected us that we shall
be saved, whilst all around us
are elected to be cast by thy
wrath down to hell; for the which
holiness, O God, we thank thee;
and we also thank thee that thou
hast elected us, that we may not
be led away after the foolish tra-
ditions of our brethren, which
doth bind them down to a belief
of Christ, which doth lead their
hearts to wander far from thee,
our God.

18. And again we thank thee,
O God, that we are a chosen and
a holy people. Amen.

19. Now it came to pass that
after Alma and his brethren and
his sons had heard these prayers,
they were astonished beyond all
measure.

20. For behold, every man did
go forth and offer up the same
prayers.

21. Now the place was called
by them Rameumptom, which,
being interpreted, is the holy
stand.

22. Now, from this stand they
did offer up, every man, the self-

o, vers. 16. 17. p, ver. 18. q, vers. 13. 21. r, ver. 18.

same prayer unto God, thanking
their God that they were "chosen
of him, and that he did not lead
them away after the tradition of
their brethren, and that their
hearts were not stolen away to
they knew nothing about.

23. Now, after the people had
all offered up thanks after this
manner, they returned to their
homes, never speaking of their
God again until they had assem-
bled themselves together again to
the "holy stand, to offer up thanks
after their manner.

24. Now when Alma saw this
his heart was grieved; for he saw
that they were a wicked and a
perverse people; yea, he saw that
their hearts were set upon gold,
and upon silver, and upon all
manner of fine goods.

25. Yea, and he also saw that
their hearts were lifted up unto
great boasting, in their pride.

26. And he lifted up his voice
to heaven, and cried, saying: O,
how long, O Lord, wilt thou suf-
fer that thy servants shall dwell
here below in the flesh, to behold
such gross wickedness among the
children of men?

27. Behold, O God, they cry
unto thee, and yet their hearts
are swallowed up in their pride.
Behold, O God, they cry unto thee
with their mouths, while they are
puffed up, even to greatness, with
the vain things of the world.

28. Behold, O my God, their
costly apparel, and their ringlets,
and their bracelets, and their or-
naments of gold, and all their
precious things which they are
ornamented with; and behold,
their hearts are set upon them,
and yet they cry unto thee and
say—We "thank thee, O God, for

ABOUT B. C. 74

Bible readers as well as persons interested in religious history are familiar with the concept of a "chosen" line of God's children and that there have been individuals especially "chosen" to serve the Lord and his people and his holy purposes. Members of the Church know that latter-day scriptures also deal with these themes and shed important light on them.

How are men "chosen" by the Lord? In what way, by what standards, for what purposes?

These matters have sometimes been misunderstood. There is a classic example in the Book of Mormon story of the apostate Zoramites who built a high stand in the center of their synagogue which they called "Rameumptom," upon which they would climb, stretch forth their hands towards heaven, and "cry with a loud voice, saying:

"... Holy God, we believe that thou hast separated us from our brethren; ... and thou hast elected us that we shall be saved, whilst all around us are elected to be cast by thy wrath down to hell; for which holiness, O God, we thank thee; ...

"And again we thank thee, O God, that we are a chosen and a holy people." (Alma 31:14, 16-18.)

Alma, who had observed this sorrowful spectacle, later counseled his son Shiblon concerning the Zoramites and their false understanding of what it means to be "chosen."

"Do not pray as the Zoramites do, for ye have seen that they pray to be heard of men, and to be praised for their wisdom.

"Do not say: O God, I thank thee that we are better than our brethren; but rather say: O Lord, forgive my unworthiness, and remember my brethren in mercy—yea, acknowledge your unworthiness before God at all times." (*Ibid.*, 38:13-14.)

How are individuals "chosen?" In the first chapter of the Book of Mormon, Nephi bears his testimony that,

"... the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, ..." (1 Nephi 1:20.)

To the people of Ammonihah, Alma taught the plan of salvation and then said,

"... the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people.

"[These teachers were] ... called and prepared from the foundation of the world ... on account of

their exceeding faith and good works; ... being left to choose good or evil ... they having chosen good, and exercising great faith, are called with a holy calling. ..."

"And thus they have been called to this holy calling on account of ... their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish." (Alma 13:1, 3-4, 10.)

It is, then, as the prophets have said: *The Lord chooses those who in faith choose him.*

To the Saints in Kirtland in 1833 he said, "... these are many who have been ordained among you, whom I have called but few of them are chosen."

Why were they not chosen?

"They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day." (D&C 95:5-6.)

They had *chosen* to walk in darkness rather than in the light!

From Liberty Jail in Missouri in 1839, the Prophet Joseph Smith wrote a sublime and moving document in which were included these familiar and impressive words,

"... there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

Then follows a marvelous admonition and warning against sin, pride, vain ambition, compulsion, unrighteous dominion, and this summation,

"Hence many are called, but few are chosen." (*Ibid.*, 121:34-40.)

To the Saints in Missouri in 1834 the Lord said, "There has been a day of calling, but the time has come for a day of choosing." (*Ibid.*, 105:35.)

Ours is still a day of choosing. Those who listen to the Lord and harden not their hearts, who magnify their callings, obey the holy ordinances leading to exaltation, and endure in faithfulness and righteousness are choosing the Lord, and thus manifesting that they are anxious to be worthy to be "chosen" by him. They are in a sense choosing themselves.

The Lord chooses those who in faith choose him!

The Future at Stake

(Continued from page 242)

driving? Roberta must be getting out of our class!"

Janet shook her head.

"No, I don't really think so. I've met his mother at P-T.A. Eddie is her only child, and she has always gone overboard, giving him anything he wanted. I imagine she was quite happy to finance the evening, and lend her car. Probably even filled the gas tank."

"You sound bitter. After all, this is just a date; the guy isn't going to be our son-in-law!"

All Janet's good resolutions about not worrying Tom evaporated in a wave of anguish. She just had to share this problem!

"That's just the trouble," she wailed. "You don't know how she idolizes the boy! And now that he's in uniform it makes him seem even more glamorous! Do you know what she said? She said that if he asked her, she would marry him in a min-

ute! She has never talked like that before!"

"Janet, whoa! You're borrowing trouble! One date, and you have them at the altar! Look, they're just a pair of kids. Marriage probably hasn't entered his mind!"

"Of course they're just kids! And kids younger than they are getting married every day. And what boy wouldn't ask Roberta to marry him? She's so pretty and sweet-ee-et!"

The last words were drowned in a rush of tears.

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1.

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"Now, Janet." Tom tried to reassure her. "Remember, this is Roberta you're talking about. She's level-headed and knows where she's going. She isn't going to jump into marriage or anything else without a lot of thought. She's reliable, and dependable, and I won't have you acting as if she were someone who needs to be worried about constantly.

"Remember this. We've done our part, and brought her up sane and sensible, with a good sense of values.

Now she's getting to be a woman. Next fall, she'll go away to college. Are you going to be worried about her all the time then? Sometime, you have to let children grow up and make their own decisions. Believe me, Bobbie will make the right ones! Now, go powder your nose, and I'll take you to a movie. We'll find a nice sad one, so you'll have someone else to cry over."

Tom is right, thought Janet as she hastily removed her apron and ran a comb through her hair. But if

he only knew about that handsome Marine I came so close to marrying when I was just about Roberta's age!

Later, she sat in the kitchen, idly rearranging drawers. Tom and Timmy were in bed asleep. Trust Tom never to let worry keep him awake! The prom wouldn't be over for another hour, and Janet knew she shouldn't wait up for Roberta. Sighing, she arose and took off her apron.

The front door closed softly.



Life's Directions

4.

From the minds and hearts of the greatest men in the Church come messages for the young. President David O. McKay, Presidents Henry D. Moyle, Hugh B. Brown, Joseph Fielding Smith, and former President J. Reuben Clark—as well as many others—give to youth their choicest directives for building strength and finding joy in living. Parents as well as youth will find this an inspirational and priceless addition to their libraries.

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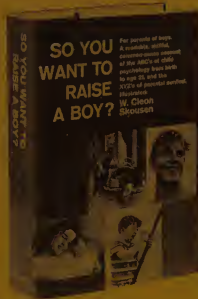
Searching With Success

5.

ARCHIBALD F. BENNETT

The author, a Fellow of the American Society of Genealogists and librarian of the Genealogical Association, leads readers into an awareness of the importance of recording the lives of ancestors and subsequent ordinance work. As its name implies, *Searching With Success* points the way, gives many valuable suggestions that will lead to success in the all-important field of genealogy.

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6.

W. CLEON SKOUSEN

As a teacher, father of five boys, former FBI man, and former chief of police, Elder Skousen is a well-qualified authority on boys and their problems. This enlivening book digs deep into the heart of boys to give parents more insight and understanding. For anyone concerned with young men, this book is a must!

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Janet glanced at the clock. Just about midnight. Surely it couldn't be Roberta!

It was. Roberta tiptoed into the kitchen.

"Hi, Mom. I hoped you would still be up. Have a glass of milk with me?"

The nonchalant tone of voice was just the least bit overdone. Janet knew the signals. What the innocent question really meant was, "I want to talk, but please don't rush

me. I have to say this in my own way."

Aloud, all Janet said was, "Fine. I was just getting ready for one myself. There are some cookies in the jar."

Four cookies later, the girl again found her voice.

"Now I know what 'fiasco' means."

Such a short, uninformative sentence! Yet suddenly, Janet's world was again rightside up, circling in its own little orbit.

Breaking the chain of temptation . . .

RICHARD L. EVANS



We have in recent weeks been speaking of resolves, of those who make them wisely, of those who make them rashly, and of the virtue and value of quiet consistency and constancy of character—the character to see things through. "The best of us resolve to do better, and the worst of us resolve it even more stringently," said one understanding observer. "That is the curious and pathetic thing about this promise-making to the future. . . . [But] it is their perennial proclamation to Heaven that beneath the broken wings of life they still retain a spiritual likeness to the God of all goodness. And as such they command respect . . . it is important to lend them a helping hand. . . . [But] a word of advice": [and this citation is significant] "If we showed more wit in avoiding temptation, we should find it easier to keep our . . . resolutions."¹ It is never wise to tempt temptation, to hover closely near the edge of a precipice, to see how far we can go without going too far. It is wiser, if possible, to separate ourselves from the associations or environment that tempt us to idleness or indolence or evil. And a big part of the battle is in breaking the chain of events, in changing the routine that leads to temptation. And "do not depend too blindly upon the supernatural. The devil is also supernatural. . . . [And] it is because we stay in the same old ruts so persistently that our own particular devil knows so well where to find us. . . . The thing to do is to change tactics. . . ."² Therefore, when temptation comes "take a header somewhere. . . . Use your imagination, think of something innocent and daring to do, and keep up your adventures till the astonished nerves and brain react and you forget in the novelty of new experiences the awful craving. Many a man would save himself . . . if he walked as far into the woods as his strength would carry him, or if . . . in such an emergency [he would talk to someone]. . . . The important thing is to break the [chain] . . ."³ to break the routine of temptation: to run, to walk, to talk, to think, to pray, to remove ourselves from the rut, from the very attitude and atmosphere of evil. "If we showed more wit in avoiding temptation, we should find it easier to keep our . . . resolutions."¹

¹Editorial, *The Independent*, January 7, 1903.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, January 14, 1962. Copyright 1962.

"Is that what made you come in so early?" she asked.

"Well, there wasn't any sense in prolonging the misery, was there? Oh, how could I have been so mistaken!"

"Mistaken about what, Honey?" Janet asked, in wide-eyed innocence.

"Oh, Mom! I have the *emptiest* feeling! There seems to be something missing—and I think"—with a rueful smile—"I think it's my childish illusions! The knight in shining armor on a white charger turned out to be a very dull little boy who never should have been given a driver's license!"

"Well, you don't mean you left the prom and came home early entirely because of his lack of driving ability, do you?"

"Oh, no; that was just one part of it. We left early because he said the dance was just for kids. He wanted to go to the College Inn—but I knew you wouldn't like that, so we drove around for a while, arguing about it. He said that you didn't need to know, and that it was childish of me not to at least see for myself what the place is like. Childish! You should have seen him, trying to prove that he was better than any driver in the speed races. If Dad ever saw *me* driving like that—well, anyway, we stopped at the malt shop, and talked for a while. The only trouble with that was, there is only one subject he can talk about—Eddie Hollister! For an hour I heard about what a great sailor he is, and how his officers don't know a thing, and all the ways he has discovered to get out of work, and how the girls always prefer him to an officer. What a 'hick town' this is, after all those he's seen!"

"It sounds as if he were trying terribly hard to impress you."

"Impress me! Me! I always thought he was everything a man should be. I had him way up on a pedestal. Now I find out that his feet aren't made of clay—all of him is!"

"Perhaps that's the trouble. Maybe you expected so much that any way he had turned out would have been a disappointment. It's awfully hard for any mere mortal to remain on a pedestal, you know."

"I know. But the worst thing is, I'm humiliated with myself for making such a big thing of it! I



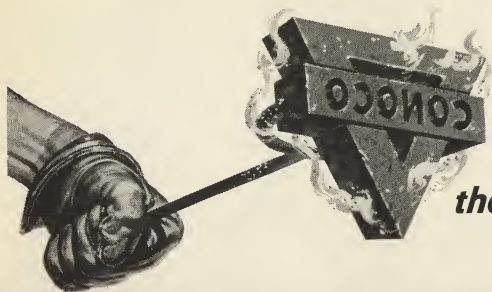
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used to laugh at the other girls when they thought some boy was so special, and I could clearly see that he wasn't. I'm even worse than they were, because I have deceived myself for so long. I guess I'm kind of stupid."

"Why, no, honey. The trouble is, you thought he was unattainable, and so it was perfectly safe to endow him with all the qualities your ideal ought to have. You created an impossibly good man in your

mind, and gave the image Eddie's features. There probably never could be a mortal being with all the good qualities you imagined Eddie had. The important thing is that you didn't go on trying to see those qualities in him."

"It just goes to show that I've still got a lot of growing up to do. I guess the prom wasn't too much of a failure, if it showed me that."

"That's right," Janet agreed. "That's some consolation for having

such a big event turn out to be so disappointing."

"I'm sorry I was so mean to you. You knew how it would turn out, didn't you?"

Janet grinned. Hardly!

"No-o-o, I didn't have any idea how it would turn out. I must confess that you had me more than a little worried. You'll admit that you weren't acting like yourself."

Roberta poured herself a third glass of milk.

"Well, it shows that the poets know what they are talking about. Remember the one that goes, 'The earthly hope men set their hearts upon, turns ashes'? I wanted a date with Eddie, and I got it. So I should be happy. It isn't everyone who gets his heart's desire."

"Yes," Janet agreed. "But think. What if your idol hadn't ever fallen. Why, you might have married some perfectly fine man, and never appreciated him because he didn't measure up to this—this paragon of yours!"

"I guess you're right. But did he have to land on my dancing slippers when he fell?" Roberta pointed to a pair of badly scuffed satin slippers, new that very afternoon. Laughing, Janet shooed her off to bed.

The smile lingered on Janet's face as she returned the milk to the refrigerator and cleaned up the cookie crumbs. Never again, she vowed mentally, would she underestimate one of her children.

Something was bothering her, though. All evening she had been trying to remember something—and couldn't. The memory evaded her.

What had been that handsome Marine's name?

APRIL CAPRICE

BY ETHEL JACOBSON

*April smiles uncertainly,
Then flees in sudden fear
To turn and whisper blandishments
In your ravished ear.*

*April flees—but not too far,
And leaves a petaled trail
You may pursue—to grasp, and lose,
A fringe of cobweb veil.*

*Now a wanton, laughing low,
Now to tears inclined,
April is a flighty girl
Who doesn't know her mind.*

Debt – a sort of slavery

RICHARD L. EVANS



There is a subject timely at any season, and that has to do with debt. To a conscientious person, unfulfilled obligations are always a cause for concern. One reason is that he who *owes* another does not altogether *own* himself or his own future. Some

of his time, his life, his substance, is not in honor his so long as he owes others. And one of the great lessons to be learned by those beginning life together—as well as those who have lived long—is that payment must follow promises; that good credit, the right to be trusted, is one of the most valuable assets of life—and that debts don't dissolve themselves. In all honor, debts must be met, value for value, and what we can't afford or pay for today is not necessarily easier to meet tomorrow. As a whimsical economist has commented: "Expenditure always rises to meet income."¹ But it doesn't necessarily work the other way: Income does not necessarily rise to meet expenditure. And it matters little how much we think we want something, if the debt incurred in getting it is a burden and embarrassment, the lustre of it is soon lost. A past due, unpaid, or unpayable debt is a sort of slavery. We can't necessarily begin where others *are* or where others have arrived after long years of sacrifice and service. "Be content [not] to want things that are not of absolute necessity, rather than to run up the score": said Sir Matthew Hale, "such a man pays, at the latter end, a third part more than the principal, and is in perpetual servitude to his creditors; lives uncomfortably; is necessitated to increase his debts to stop his creditors' mouths; and many times falls into desperate courses."² "A mortgage casts a shadow on the sunniest field,"³ said Robert G. Ingersoll. And Emerson observed, "A man in debt is so far a slave."⁴ Human wants are insatiable. Man is seldom satisfied. And restraining the wants that would lead us deeper into debt requires self-control, and not being too much troubled by the problem of comparison. Furthermore, consolidating debts doesn't pay them. It merely changes the time or place of payment. We should look to what we owe, to what we have, to what we need, to what we can do, and seek ever to be solvent. There is little influence that anyone has unless he is sound and solvent.

¹Cyril Northcote Parkinson.

²Sir Matthew Hale, Eng. jurist, 1790-1879.

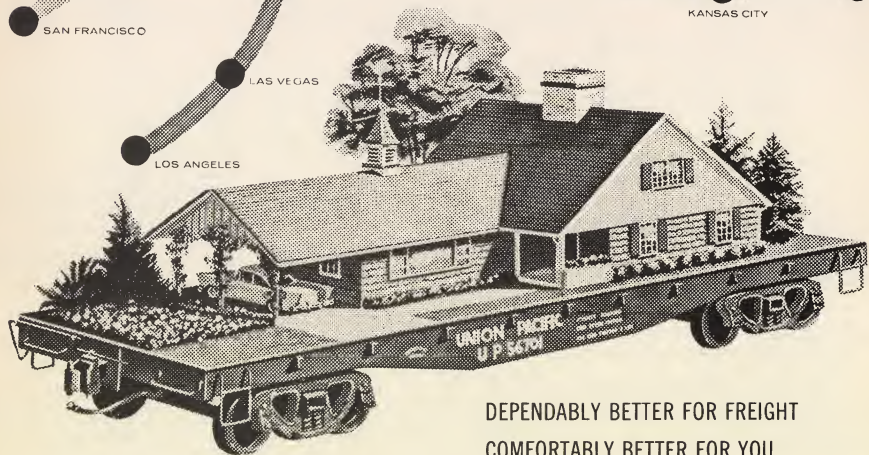
³Robert G. Ingersoll, *About Farming in Illinois*.

⁴Emerson, *Conduct of Life: Wealth*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, January 21, 1962. Copyright 1962.

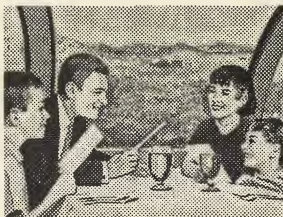
Here comes your house
over Union Pacific . . . the

automated rail way



DEPENDABLY BETTER FOR FREIGHT
COMFORTABLY BETTER FOR YOU

Everything it takes to make a home — lumber, nails, paint, furniture, appliances — even shrubs, trees and the car in the carport — are constantly moving the automated rail way along the Union Pacific. Electronically controlled classification yards, micro-wave and direct dial communications, data processing, centralized traffic control . . . all these and a fleet of modern giant locomotives keep today's freight moving swiftly and smoothly. For dependable transportation Union Pacific is your answer.



Best way for you to go, too. For information, reservations or help with your transportation needs, see your nearest Union Pacific Railroad ticket agent.

YOUR REWARD ... IF YOU DON'T DRINK!

You are entitled to receive LOW-COST HOSPITALIZATION

NO WAITING PERIOD! NO AGE LIMIT! NO SALESMAN WILL CALL!



GOLD STAR BENEFITS GUARANTEED IN WRITING

★ Pays you \$100.00 weekly, in cash, TAX FREE . . . while you are in the hospital in addition to Workmen's Compensation or any other hospital insurance you may carry.

- ★ Good anywhere in the world.
- ★ Policy good in all 50 states!
- ★ Guaranteed renewable (only YOU can cancel).
- ★ No age limit.
- ★ Immediate coverage; full benefits go into effect the day your policy is issued.
- ★ There is no limit to the number of times you can collect. You pay only for protection!
- ★ No waiting periods. Pays from very first day you enter the hospital.
- ★ No policy fees, enrollment fees, nor membership dues!
- ★ Policy is mailed to your home. No salesman will call.
- ★ All benefits are paid directly to you and can be used for rent, food, hospital, doctor bills—anything you wish.
- ★ Claim checks sent air mail special delivery.
- ★ Every kind of sickness and accident covered, except of course, hospitalization caused by use of alcoholic beverages or narcotics, pre-existing conditions, any act of war, or pregnancy. Everything else is covered!

ADDITIONAL GOLD STAR BENEFITS

- PAYS \$2,000.00 cash for accidental death.
- PAYS \$2,000.00 cash for loss of one hand, or one foot or sight of one eye.
- PAYS \$6,000.00 cash for loss of both hands, or both feet, or sight of both eyes.

IF YOU ARE THE ONE AMERICAN in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstiners' Hospitalization Policy, which will pay you \$100.00 a week in cash from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's #3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drinking? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive \$100.00 a week in cash from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital—47,000 of these for the first time!

No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home or on the sidewalk, or some sudden illness or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you. Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

The Gold Star Plan Makes It Easy!

With a Gold Star Total Abstiners' Hospitalization Policy, you receive \$100.00 per week (or \$14.29 daily) in cash, as long as you remain in the hospital; if your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month or \$60 for a full year.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is NO LIMIT on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (and the Company can never cancel your policy), and NO LIMIT on age!

DE MOSS ASSOCIATES, INC. VALLEY FORGE, PENNA.

PAYS \$100.00 WEEKLY from FIRST DAY. . . Even for LIFE to readers of LIFE and HEALTH

We would like to tell you about a
low-cost hospitalization plan that offers
you many special advantages!



JEROME HINES, leading boss with the Metropolitan Opera Company: "The non-drinker is a better risk and should be entitled to a better insurance rate. There has long been a need for a special hospitalization plan for total abstainers. Having known Art De Moss for a long time, I am most happy to recommend this low cost Gold Star Policy. It should prove to be a real help and blessing to all who can qualify."



J. C. PENNEY, founder of the famous retail chain: "I have a sincere conviction that liquor is one of the chief causes of unhappiness. Early in my life, I decided not to touch liquor, even in moderation. I am delighted to know of the Gold Star Plan which provides a premium rate much lower to non-drinkers. Most auto and other accidents occur because of drink."



UPTON SINCLAIR, Pulitzer Prize Author: "I think your idea of giving people the insurance discount which they earn by not shortening their lives with alcohol is a brilliant one, and I am glad to be counted in on it."

HERE'S ALL YOU DO:

- 1 Fill out application at right.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to DeMoss Associates, Inc. Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY
PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose!

Read what a blessing this has been to others:

GERZILDA HENDREN-SALINAS, CALIFORNIA: "Thanks so much for the check. It sure helps out at a time when you get down and hospital bills are so high. Thanks again!"

MR. WM. C. MOORE-EAST ALTON, ILLINOIS: "I want to sincerely thank you for the quick and courteous service. My illness was very sudden and unexpected; as I had had my policy only a short time. I thank the Lord for your company. I can truly recommend the Gold Star Policy to anyone."

MRS. IDA B. COUTS-MUNSTER, INDIANA: "I want to sincerely thank you for the prompt and satisfactory settlement of my claim and your courteous attitude toward it. It was a Godsend to me as I am above the age to procure good insurance."

MR. E. G. GODDARD-TUCSON, ARIZONA: "We are well satisfied with the service rendered by De Moss Associates, Inc., and heartily recommend this insurance to our friends."

MISS ESTHER M. NELSON-EVERETT, WASHINGTON: "Thank you for the check for \$500.00 received yesterday. I have been telling others about your insurance, and now I have proof of your trustworthiness. Your help was wonderful at this time, so soon after taking out this insurance."

MRS. BLANCHE V. THOMPSON-MALIN, OREGON: "Thank you very much for the check which I received for my recent surgery. When I took the policy I never thought I would need it so soon. I can recommend your group and service very highly."

RUSH COUPON NOW! TO ASSURE YOUR PROTECTION

APPLICATION FOR

Gold Star Total Abstainers' Hospitalization Policy

Name (Please Print) O-1-4291-042
Street or RD #
City Zone County State
Date of Birth: Mo. Day Yr. Ht. Wt.
My occupation is Age
My beneficiary is Relationship
I also hereby apply for coverage for the members of my family listed below:

	NAME	AGE	HGHT.	WGHT	BENEFICIARY
1.					
2.					
3.					
4.					

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? ☐ Yes ☐ No
If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered:

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date Signed: **X**
FORM GS 713-3

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY		THE GOLD STAR PLAN is underwritten by the following leading companies (depending upon your State of residence). NATIONAL LIBERTY LIFE INSURANCE COMPANY Valley Forge, Pa. OLD SECURITY LIFE INSURANCE COMPANY Kansas City, Missouri WORLD MUTUAL HEALTH & ACCIDENT INS. CO. OF PA. King of Prussia, Penna.
	Each adult age 19-64 pays	\$4.	\$40.
	Each adult age 65-100 pays	6.	60.
	Each child age 18 and under pays	3.	30.

SAVE 16 2/3%
BY PAYING YEARLY!

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO

DE MOSS ASSOCIATES INC. VALLEY FORGE, PENNA.

Gold Plates and the Book of Mormon

(Continued from page 234)

within the Book of Mormon to the use of metal plates by people possessing the culture of the ancient Middle East are well founded.

In the Book of Mormon, reference is made to the twenty-four gold plates (tablets) of Ether (Mosiah 8:9), whose cultural ancestors were Mesopotamians; reference is made in the Nephite record to a set of brass tablets which existed in Jerusalem in the sixth century BC and which were brought to the New World by Lehi and his company in that century. (See 1 Nephi 5:10-12.) The Book of Mormon itself was written on gold tablets, the writings of Nephi and Jacob dating to the sixth century BC. Some of the many references to the metal tablets of the Nephites are: 1 Nephi 1:17; 6:1, 3; 9:1; 10:1; 13:23; 19:1, 3; 22:1; 1 Nephi 4:14; 5:30, 32, 33; Jacob 1:2; 3:13; 7:27; Jarom 1:14; Omni 1:8; Alma 37:5; 3 Nephi 5:10, 11; and Mormon 2:18; 6:6; 8:5.

The text of the Book of Mormon makes it clear that it is the stated purpose of the Lord to generate a spiritual revolution in the world through the book. We are beginning to understand how the attention of the world can be focused upon the Book of Mormon. Dramatic archaeological discoveries relating to it are being made. The Persian gold tablets, photographs of which accompany this article, are primary examples of such discoveries. Other recent significant discoveries include the exciting Stela 5 discovered by Dr. Matthew Stirling of the Smithsonian Institution and reported on in his report, *Stone Monuments of Southern Mexico*, Smithsonian Institution, Bureau of American Ethnology, Bulletin 138 (1943) which monument Dr. M. Wells Jakeman recognized as portraying the scene described beginning at page 13 of the Book of Mormon—Lehi's vision of the tree-of-life.*

Such a revolutionary role seems to be predicted for the Book of Mormon in the book itself. Here are a few interesting quotations indicating the

dynamic and powerful role which the book is destined to play on the world scene:

"And the angel spake unto me, saying: These last records, [the Book of Mormon] which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, [New Testament] . . ." (1 Nephi 13:40.)

"And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, . . .

"And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory. . . .

"And . . . the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel." (*Ibid.*, 14:12-17.)

"Now these things are written unto the remnant of the house of Jacob; and they are written after this manner, because it is known of God that wickedness will not bring them forth unto them; and they are to be hid up unto the Lord that they may come forth in his own due time." (Mormon 5:12.)

"And behold, they shall go unto the unbelieving of the Jews; and for this intent shall they go—that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most Beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant;

"And also that the seed of this people [people of the Book of Mormon] may more fully believe his gospel, which shall go forth unto them from the Gentiles; . . ." (*Ibid.*, 5:14-15.)

" . . . it [Book of Mormon] shall be brought out of darkness unto light, according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God." (*Ibid.*, 8:16.)

" . . . out of the earth shall they [the plates comprising the Book of Mormon] come, by the hand of the Lord, and none can stay it; . . ." (*Ibid.*, 8:26.)

" . . . the Lord hath shown unto me [Mormon] great and marvelous things concerning that which must shortly come, at that day when these things shall come forth among you." (*Ibid.*, 8:34.)

"And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he [the Lord] shall make bare his arm [show his strength] in the eyes of the nations.

"Wherefore, the Lord God will proceed to make bare his arm in the eyes of all nations,

" . . . in bringing about his covenants and his gospel unto those who are of the house of Israel." (1 Nephi 22:10-11.)

" . . . Nevertheless, God sendeth more witnesses, and he proveth all his words." (2 Nephi 11:3.)

"And as I spake concerning the convincing of the Jews, that Jesus is the very Christ, it must needs be that the Gentiles be convinced also that Jesus is the Christ, the Eternal God; . . ." (*Ibid.*, 26:12.)

" . . . I will show unto the children of men that I am able to do mine own work [produce the Book of Mormon without scholastic aid].

" . . . I will show unto the world that I am the same yesterday, today, and forever; . . .

" . . . I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish and the understanding of their prudent shall be hid.

" . . . I will show unto the children of men that it is yet a very little while and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest.

"And in that day shall the deaf hear the words of the book [Book of Mormon], and the eyes of the blind shall see out of obscurity and out of darkness." (*Ibid.*, 27:21-29.)

In the dialogue between the Lord and Moroni set forth in chapter 12 of the book of Ether, the Lord makes it clear that the time would come when the ridicule and mocking of the Book of Mormon will come to a halt. The Lord will "show" to the critics that they have been wrong:

Moroni: "And I said to him: Lord,

*Stela 5, Izapa, Chiapas, Mexico, A Major Archaeological Discovery of the New World, University Archaeological Society, Provo, Utah, Special Publications, No. 2 (1958).

the Gentiles will mock at these things, because of our weakness in writing; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; . . .

"And thou hast made us that we could write but little, because of the awkwardness of our hands. . . .

" . . . I fear lest the Gentiles shall mock at our words.

"And when I had said this, the Lord spake unto me, saying:

Lord: "Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness [in writing]; . . .

"Behold, I will *show* unto the Gentiles their weakness [regarding the book] . . . (Italics added.)

Moroni: "Wherefore, I know by this thing which thou hast said, that if the Gentiles have not charity [toward the Book of Mormon], because of our weakness, that thou wilt prove them, . . ."

Lord: "If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean. . . .

Moroni: "And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.

"And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things;

"And only a few have I written, because of my weakness in writing." (See Ether 12:23-40.)

Powerful evidences sustaining the book are accumulating, not the least of which are the gold plates found in Iran.

CLEANING TIME

BY PAUL ARMSTRONG

*With Springtime come,
Those weekends now are here
When winter's dirt
And husbands disappear.*



BOB AND SUE, like thousands of their elders, have learned the truth about the "lying allure of liquor."

HAVE YOU seen through the glamorous haze thrown up by the alcohol advertisers? HAVE YOU learned enough of the truth about liquor to want to have no part of it?

"IF YOU DON'T DRINK," says the Preferred Risk Mutual Insurance Co., "WHY HELP PAY FOR THE ACCIDENTS OF THOSE WHO DO?" Preferred Risk, America's first automobile insurance company, for non-drinkers only, now makes it possible for you to stop paying for the drinker's accidents — and to save money at the same time.

If you are a non-drinker,* we invite you to investigate, and insure with Preferred Risk. Save money — and put your automobile insurance where your heart is — with the thousands of others who say, "No Thanks — we don't drink." For full details, including an explanation of Preferred Risk's merit reduction plan for claim-free drivers, return this coupon now.

*IMPORTANT — Non-drinker means TOTAL abstainer. The occasional social drinker is not eligible.

ACT NOW—USE THIS COUPON

Please send me complete information about your auto insurance for total abstainers. I understand there is no obligation. IE 4-62

Name My auto insurance expires Month Day Year

Address

City State

Occupation

Age Age of principal driver of auto Age of youngest driver

Make of Car Year No. Cylinders

Body type & Model (Series)

Use of Car: ☐ Pleasure ☐ Business ☐ To and from work miles one way.

Marital Status of Principal Driver: ☐ Married with children ☐ Single, living at home ☐ Single ☐ Send me free copy of Christian Herald article.



**PREFERRED RISK MUTUAL
INSURANCE COMPANY**

150 South 4th East, Dept. 660

Salt Lake City, Utah

Phone EM 4-1931

America's First Total Abstainer's Automobile Insurance Co.

William Plymat, President

Promised Valley

(Continued from page 258)

newspaper critics said of her work, "The dancers came through with precision and artistry."

Tears brimmed in the eyes of spectators as the depth of the sea gull miracle was vividly portrayed in the "cricket scene." "Many times," said an enthusiastic actress in *Promised Valley*, "have I walked

around Temple Square, listened to the guide, and thrilled to the narration of this historic happening, but not until I saw and was in *Promised Valley* did this episode of Mormon history really come alive."

Audiences felt the creeping of the crickets over their feet, in their hair . . . on their clothes as the cricket scene progressed. The cast literally felt their parts . . . and lived their parts even to each member of the

large chorus taking on pioneer names to make it more realistic. M Men and Gleaners portrayed the frenzy and hopelessness of the situation, and the coming of the gulls was brought on stage by the blackness of the cricket dancers transformed into angel white to do a dance of peace, and one knew a miracle had occurred.

The chorus held the production together. They were young people with untrained voices that had the volume and beautiful tones of people who had had years of schooling. Some used small choruses; others used large choruses. Correlating the music in a stake where the distance between wards was 250 miles, was facilitated by having a chorus in the west end of the stake sing the first act and a chorus of members of the east end of the stake sing the second act. Applause cheered a dedicated music director who had never missed a rehearsal and on the day of the performance broke his arm but went on to direct the chorus that night.

In Bloomington, Indiana, this *impossible* task, that the director exclaimed "could be done only with the Lord's help" . . . brought a cast of one hundred eighty people from three states who had rehearsed in individual groups and with only five hours rehearsal as an entire cast and crew, and carried the gospel story to a great audience . . . great in numbers and in spirit. So vivid were the portrayals that one entire family called the elders immediately following the performance and applied for baptism to take place the following day. Three additional youths requested baptism into the Church a few weeks later.

Through much study and arranging, *Promised Valley* music was adapted to piano accompaniment, but it was carried out in a variety of ways. There were alternating pianos; there were piano duets; there was string accompaniment; there was wood wind instrumentation or full orchestras. One newspaper reported "this was the first orchestra the city had ever had outside of the high school orchestra." One young boy who was asked to accompany felt the need for more practice . . . he bought a piano and practised three to four hours every day . . . until he completely mastered the difficult *Promised Valley* score, to the

Those whom God has given us

RICHARD L. EVANS



There is a much-quoted phrase from scripture about being our brother's keeper. May we cite it to suggest a related subject. If it is important to be our brother's keeper, which we doubt not, how very important it must be to be our children's keeper, the keeper of our families, our loved ones, those whom God has given us. Indeed, it would seem difficult to deny that responsibility for our children is one of the greatest responsibilities that God has given. And while there may be much that parents cannot do as well as others can, there is also much that others cannot do as appropriately as parents. Parents may not be prepared to prescribe for children in many ailments and illnesses; parents may not be able to teach children in many technical subjects, nor to train them in the development of some talents, nor perhaps in many other matters. But there is a special calling, a special mission, a special responsibility that God has given parents as pertaining to their children, and as parents approach that calling prayerfully, sincerely, with the love of their whole hearts, it is a calling that carries with it a kind of intuition, inspiration, understanding, insight with a sense of common sense, and the nearness of a deep and dedicated sincerity, for which there is no completely satisfactory substitute. Of course, children are trying and confining at times. But what better task could one be tied to than the nurturing and teaching and training of a child and helping to build great qualities of character? What more far-reaching task could one take time for? (The apron strings must not be too tightly tied, nor yet too loose, to the point of irresponsibility, to the point of wishing the children onto others.) Others gratefully can do much—agencies, institutions, organizations, individuals, schools, teachers, friends. But no one, individual or organization, can rightly take the place of competent, responsible parents. And no basic responsibility supersedes the responsibility of parents, and it is not something lightly to be set aside; for it was so intended that parents and children should belong to each other, everlastingly. And being our children's keeper as well as our brother's keeper is one of the blessings and obligations and rewarding privileges that God has given.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, January 28, 1962. Copyright 1962.

credit of his Church, his family, his community, and himself.

Unpaid talent, every one, all with their own daytime jobs and school commitments necessitated early and late rehearsals. In one city the leading man traveled eighty miles every day to attend rehearsals, and many traveled a hundred miles one way several times a week. One cast traveled a total of 35,200 miles before the final day of the performance.

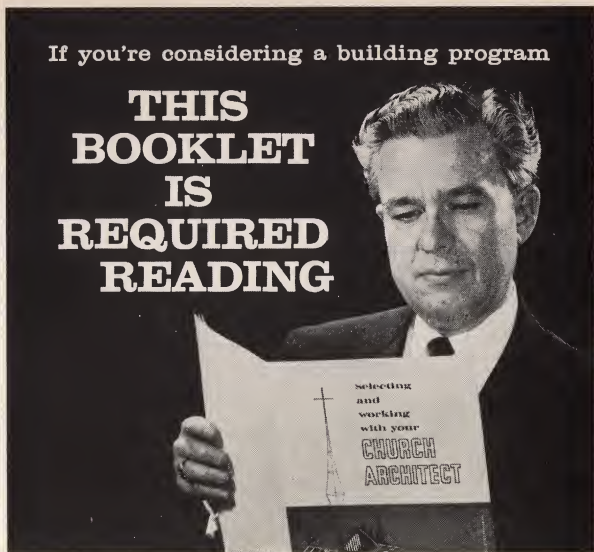
In the time of Shakespeare there were plays that taxed the ability of the audience to pretend to the limit . . . and in *Promised Valley* with the vivid lyrics and inspiring music the audiences were brought to the plains of Nebraska, the forest and mountain streams of the Rocky Mountains, to cabin and campfire of the valley with no scenery at all, where the cost was nominal. Then could be seen elaborate sets of Van Gogh-like paintings of sunsets and sunrises. Expenses were known to range from \$51.00 to a peak of \$2,500 to produce *Promised Valley*; however, in every case the expenses were covered by appropriated MIA funds or door receipts from the production itself.

Originality in production ran rampant. The opening Winter Quarters scene saw some wheeling in a large wagon wheel . . . others had bellows and a real blacksmith shop, using sparklers to register the effect of sparks coming from the anvil hammer. Two hundred men, women, and young people worked one thousand hours to dismantle the June conference set (which had enough lumber in it to build a house), transport it to a tennis court, hold their rehearsals, and then re-assemble it in a high school auditorium where they played to an audience of 3,200.

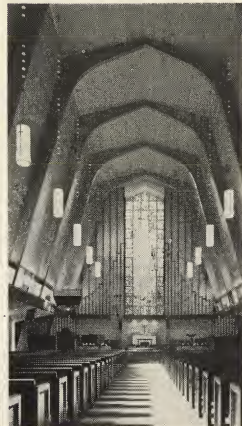
A carpenter, working sixteen hours a day for many days, arose at 4:30 every morning to see that the scenery was built, painted, and ready on time. Another brother began his life in the Church anew as a result of hammering, sawing, and creating the set which was used. Spectacular was the stage set that was constructed after an original design by a member of the production staff. It had an inclining platform covering the stage, thus allowing each person of the 150-man cast to be seen even though standing seven or eight people deep. Another carpenter, by himself, constructed a sturdy, lifelike

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stage that won much applause for him alone.

Many simple methods of lighting were created to achieve a dramatic effect. Fingers on the move up and down, back and forth gave the eerie effect in the cricket scene, and lights playing on a revolving wheel created the impression of an impending storm with thick clouds gathering.

Props came from many places. Cardboard boxes that once housed linoleum, TV, mattresses, etc., were gathered from store backdoor entrances and with paint and deftness were transformed into old-fashioned churns, log cabins, covered wagons, towering pines, crags, and rocks.

There were miracles in costuming, too. To see tennis shoes on the feet of the leading lady was more heart-warming than a jolt to one's dramatic sense. The costume designer for the June conference presentation set the pattern for costumes. She, herself, worked untiring hours at her sewing machine and drawing board, and her creations were used in *Promised Valley* productions throughout the world. Indian trousers were made with brown linen strips sewn down the sides of modern ivy league sustans. Yarn was purchased from the local drygoods store, and the black and brown threads were woven in heavy strands for the hairdos of the Indian maidens.

It was fantastic to see what was done with sound. For the crash of Fennelly's "error," a handful of old-fashioned black coal stove lids were dropped . . . the swoosh of the stove blowing up was caused by a fire extinguisher turned on at the given cue. An ingenious sound man went out to the city dump where seagulls were known to congregate, and there he taped the cries of the sea gulls that were so realistic that audiences turned to see the white-winged birds descending.

Proficient contractors trained the cast to project their voices into the audience, but on occasion it necessitated the rigging of as many as fifteen microphones and having them synchronized to get the full value of the music and voices. Intercommunication systems were originated so producer could converse with director . . . director with light men, and light men with sound crew.

Every production staff incorporated a publicity agent, and the vehicles used to bring the *Promised*

Valley presentations to the attention of the public were fascinating. Large posters were in the windows of the homes of those in the cast which read "A *Promised Valley* Star Lives Here." Posters were printed, painted, and created in every shape and color and hung in every available place in all cities. Local dairies put ringers around milk bottles, and an airplane flew a cheesecloth banner thousands of feet up to tell the story . . . billboards loudly proclaimed the coming of this Mormon drama . . . radio and television interviews were given across the country, and untold newspapers carried the message from the front page news . . . to editorials . . . front page society . . . and even to the sports page.

Receipts of *Promised Valley* were used for a variety of purposes . . . pure recreation for all concerned . . . to build a new stake center . . . added to the welfare fund . . . feature event of 24th of July celebrations . . . high lights of Peach Days and Homecoming days . . . to buy lighting for the stage of the new stake house . . . and to swell the MIA budget.

Wonderful directors, dancers, singers, musicians, and dramatic talent were not the only thing that came out of *Promised Valley* . . . the creative art used on every program was fascinating. Some covers displayed the map of the pioneer trek . . . another the desert country over which they roamed . . . modernistic design of swirling color . . . covered wagons on the prairie. Samples submitted showed they were reproduced by letterpress, lithography, mimeograph, ditto process, and some were handwritten. They were in many colors.

Battle of the Wits

(Continued from page 247)

Utah where they were baptized. Since then, Dave has served a Spanish-American mission.

The personality of the BYU team caught the fancy of the viewing audience. They were aggressive, yet cheerful in their manner. In a word, they had poise. The warmth of the whole team was felt by the audience. On more than one occasion during each contest, JoJean would drop her eyes after answering a question correctly as if in slight

Some large and bulky . . . others tiny and petite . . . they were folded and unfolded . . . long and narrow . . . wide and fat . . . but all told the wonderful story.

When one looked inside these programs, there were names of every nationality in the world . . . the Chings from China . . . the Gloschats from Germany, the Jonssons from Scandinavia . . . the "skis" from Slavik countries . . . the VanderLindens from Holland . . . the Thomases from England . . . they came from the islands of the seas to the tops of the Alps.

Promised Valley started in the quaint home town of Henry Wadsworth Longfellow, in the city of Cambridge, Massachusetts, in June 1961, playing to an audience of nine hundred and fifty . . . and it went cross country . . . to the deep south and north into Canada . . . then to the midwest and west to California . . . coast to coast . . . east to west . . . north to south . . . it spread, too, to the islands of the sea . . . to the European continent, moving audiences everywhere from laughter to tears and giving them an appreciation of a pioneer people promulgating and perpetuating a religion, restored through the Prophet Joseph Smith, from God the Father and his Son Jesus Christ.

Thousands of young people have borne testimony, after their performance and participation in *Promised Valley*, to the insight they received into the hardships and sufferings of the Saints. They also felt that the participation with one another in so happy a way strengthened their assurance as to the truth of the gospel of the Church of Jesus Christ of Latter-day Saints.

embarrassment for coping would-be points from her opponents.

Following their selection, the team had two weeks in which to prepare for the coming contest. Their first opponent: Long Island University of New York City. Date: December 31.

Program officials disclosed that few teams win unless they are fast on the buzzers, and in LIU the Utahns had a team that was known for their speed. So, along with their studying, the BYU squad went back to the physical plant's "studio" for practice and more practice. By

Christmas time JoJean was to comment, "I hear buzzers all night long."

Once in New York City, the westerners found there was more to the contest than just matching wits for thirty minutes. They began rehearsals at 11 am and with only a lunch break went right on through until game time at 5:30 pm (EST).

The rehearsals are designed to set the stage for the actual show—to get the teams keyed up and to create as much tension as possible. Prior to game time Allen Ludden, the College Bowl announcer, came to the BYU squad and told them to get mad. "Quit being so nice," he smiled. "LIU is your enemy."

Once the program began BYU matched LIU question for question, point for point. With one question remaining in the program the score was deadlocked, 90-90. As Ludden gave the last question JoJean hit the buzzer—and the answer—for the BYU win. Score: 105-90.

Now the BYU squad realized the meaning of the term, "College Bowl tension." During the show Robert Thomas, sitting in the audience, found a woman tapping him on the shoulder. "Mister," she said, "you're going to have a heart attack."

"I'm the coach of the BYU team," Dr. Thomas replied.

"Oh, well, go ahead and have it," she returned.

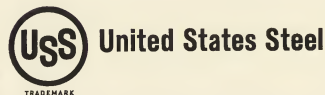
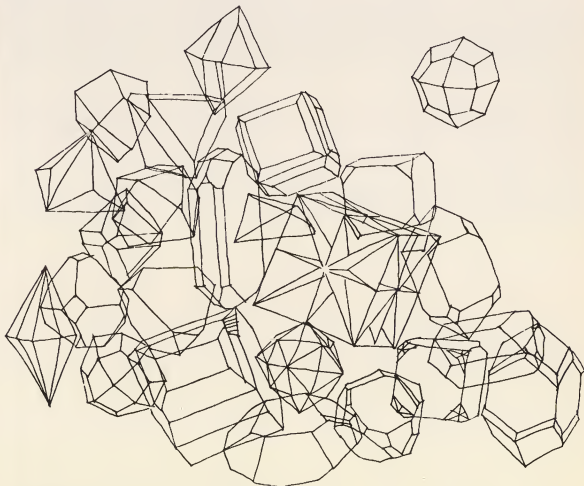
During the following week, team members drilled in their weak areas. Regular study became difficult with thoughts of the second College Bowl crowding out an English or physics assignment. Dr. Thomas, director of BYU's Honors Program, was assigned by BYU President Ernest L. Wilkinson to coach the team, and helped the squad as much as possible.

Back in New York they met their second opponent, Villanova, a Catholic university in Philadelphia, Pennsylvania, with a student body of 4,200, plus 3,000 students in law and graduate schools. Behind 230-0 at halftime in the rehearsals, the BYU squad felt low. Then they began to click. They led at halftime, 140-35. Final score: BYU, 260; VU, 155.

"I believe Villanova's team had more general knowledge than Long Island, but Villanova wasn't as fast in pushing the buzzer," Dave Stone said following the contest. All felt good about their strong second-half showing, but all agreed that the

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Dunk an orange into liquid oxygen, then drop it on the floor and it will shatter like glass. A vital component of missile propulsion, liquid oxygen is so cold that it crystalizes many substances on contact, and embrittles some metals used for normal liquid storage vessels. But because both industry and national defense are using more and more liquified gases at hundreds of degrees below zero, there was an urgent need for a constructional alloy steel that would retain its strength at extremely low temperatures. United States Steel worked with Chicago Bridge & Iron Company and The International Nickel Company to demonstrate the suitability of a remarkable new steel for cryogenic applications. Developed by International Nickel, it's called 9% Nickel Steel and is the most economical material available for pressure vessels that hold liquified gas as cold as minus 320°F. It is easily fabricated into the storage vessels, intermediate containers, pipes and production equipment for America's growing industrial requirements. *America grows with steel.*



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pressure was becoming "tremendous."

"It's almost impossible to study," said Mrs. Lofflin, top point getter of the "Y."

Pressure was beginning to be felt in other areas, too. At the Manhattan Ward, Sacramento meeting attendance took an upward swing until there was standing room only after it was learned that the BYU team and coach attended services there following each program. And each Sunday, too, the BYU cheering section grew as the Manhattan ward-

As the fourth program began Ludden told viewers the East was out to dethrone the West, and the challenge could well have been fact with the East represented by the University of Maryland. Despite the prestige of the U of M, the BYUers took a commanding 160-5 lead over the team from College Park to begin the intermission. The contest ended 245-120. Following the program the team stated they felt that as a team they knew the answers to all the questions asked that afternoon if the element of quick

the windows they were happy to discover none of their party was hurt. Arriving in Salt Lake City they were put on a jet to Minneapolis after their flight to New York via Chicago was cancelled because of the weather. They finally arrived in the big city, tired and hours behind schedule.

DePauw is a small but outstanding liberal arts college (enrollment 2200), founded in 1832 at Greencastle, Ind. Their team had a wider variety of major fields than BYU, including philosophy, psychology, history, and English. In rehearsals they proved themselves to be in that special class with LIU for being fast on the buzzer.

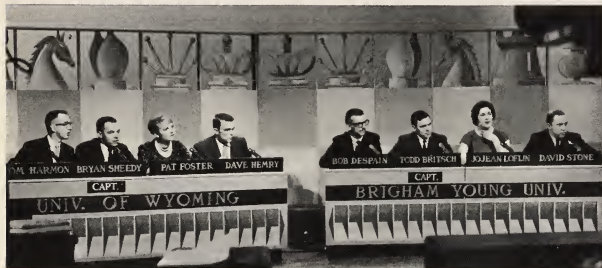
For BYU this was the moment of climax. Win or lose, they could not return to the Bowl. They already had \$6,000 in scholarship money. As national champs they could take home another \$1,500 in prize money, plus an additional \$1,500 for winning five times in a row. As losers they would get \$500. As winners they could also enter that honored group, including Colgate, Bates, Pomona, Hobart and William Smith, Rutgers, and Rensselaer, as the seventh school in as many years of College Bowl competition.

The red lights of the camera came on. As in past contests, BYU took an early lead and at halftime held a slim 90-50 edge, the difference between two questions. During the intermission the BYU rolled out a 42-foot "good luck" telegram bearing the names of 1,500 students and townspeople back in Provo. Then, with the beginning of the second half, the roof fell in. In less than fifteen minutes DePauw scored an unbelievable 190 points.

The "Y" came back with a strong rally in the closing minutes in their bid for the title, but time ran out. Final score: BYU, 175; DePauw, 240.

Upon their return home hundreds of students and townspeople, including the BYU Cougar Marching Band and university and city officials, were at the airport to greet them. Following a parade through downtown Provo, they were honored guests at a banquet on campus.

Praise for the "Y" team came from all quarters. Said BYU vice president Earl Crockett: "We are very proud of the team. They brought us national recognition throughout



Wyoming and Brigham Young team members listen to question by College Bowl announcer (out of picture, right) during the BYU's third appearance in the bowl. "Y" won 200-135.

ers turned up at the CBS studios to cheer the team along.

The team was attracting attention in other areas. They were swamped with telegrams from across the nation, including wires from the Utah congressional delegation. Each week too, letters of admiration came from all sections of the country. One teenage girl wrote to JoJean saying she had watched her each week and had come to love and admire her. Then she went on to say she had been disturbed about religion and asked JoJean to give her advice on religion and which church to join.

Missionaries in many areas reported their work was being helped greatly by the fine BYU showing.

On the third week the "Y" met Skyline Conference rival Wyoming. It was one of the few times in College Bowl history that two western teams have competed. The BYU scholars took an early lead, 100-25. At halftime it was 130-55. Wyoming came alive the second half to close the gap, 155-125. The "Y" squad then pushed ahead by 65 points to win 200-135.

recall had been removed. In contrast, one viewer, who has his doctor's degree, said, "I could answer three."

By the time the fifth week came around the telling pace from Provo to New York was beginning to show. The three days home each week were spent in a continual round of speaking engagements in assemblies, luncheons, civic meetings, and banquets; and the never-ending press interviews and picture taking. Sandwiched in between was an attempt to study, both classwork and bowl material. Small Mike saw little of his mother, JoJean.

After their fourth win, bowl officials stated the pressure for the big win, the one that would crown them national champs, would be even more intense than previous.

On Friday morning, early, when Utah was having one of its worst cold spells in years, the team left Provo. A few miles outside of town they were forced to ditch their car in a snowbank to avoid hitting two other autos that collided in front of them on the icy highway. Their car turned over, but after crawling out

the country and honor to the Church."

Aside from the academic stature the team gained for the school, they won many friends for the university, who prior to their performances knew little of BYU. Even the master of ceremonies, Allen Ludden, was impressed. Speaking to the BYU team immediately after the final contest and still on camera, he said, "You've set us a great example. We appreciate you." And slamming his fist on the desk, he added, "You're great!" Then he turned to the audience and said, "Gee, I almost broke up there." He had tears in his eyes as he left the stage.

Coach Thomas commented, "The image they left in losing is probably better than the image they would have left in winning. They proved they could do it, but when they went down before an excellent team, they were gracious."

President Wilkinson was jubilant over the team's successes. (There are only three other four time winners, Fairleigh Dickinson, Purdue, and Vanderbilt.) He stayed glued to his television set for three of the weeks, chewing his fingernails along with thousands of other well-wishers as his prize team matched wits with the nation's best. On the fourth week he was on a train and couldn't see the show, and on the fifth week telephoned from Mexico to find out how the "Y" scholars fared.

"I am delighted with this team," he said. "They are fine LDS young people who represented us very well. I am proud of them. Naturally, I wish they could have retired undefeated, but I know of nothing that has brought such favorable national recognition to BYU."



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Thou Shalt Love Thyself

(Continued from page 249)

to the extent that it is purposeful. If people cannot define and pursue goals which satisfy their human needs and aspirations, their lives remain unfulfilled. They may feel useless to themselves and, to that degree, worthless.

Third, some people confuse humility with self-depreciation. They apologize, feel themselves unworthy, incapable, and "meek" in order to give evidence to themselves that

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HALL'S REMEDY

Salt Lake City, Utah

they are religious. The Savior's remarks that the last in his kingdom shall be first and the least shall be greatest are interpreted by some to mean that one must reject himself to be acceptable to God. This point of view certainly is a distortion of the meaning of meekness and humility. Meekness means self-control at its highest, a freedom from feelings of self-pity, self-concern, and futility. Humility includes self-acceptance so that one is free to learn and to relate oneself to fellow men and Deity. True humility and meekness are not incompatible with a feeling of one's own worth but are, in part, the fruits of such a feeling.

So great is the need to feel one's worth that we grasp, often unconsciously, at every possible means of attaining it. One common way is the acquisition of material possessions far beyond physical needs. Women fill their closets with "changeable suits of apparel." Why? Not primarily to keep warm or comfortable but to give their egos a lift through the eyes of others. Men buy new and big cars. Why? Not for safety and comfort alone, but also to "be seen of men." Men and women together build homes far beyond the necessities of shelter and comfort. Why? May it not be because it is so easy to identify themselves with that which is tangible and visible? May it not also be that our very lust for luxuries bears witness of our inner poverty of soul?

A quick, momentary, and illusory way of lifting one's self-image is to depreciate others, especially those whom we envy and in whom we recognize some superior quality or position. Much gossip and criticism of other persons has its root in our desire to pull people down to our level. It is easier to pull down another person than to build up oneself, and so, in our desperate need to feel our own worth, we are prone to do this. Likewise, a person who cannot see or face his own limitations is quick to shift the cause of his deficiency from himself to those with whom he associates. The failing student may blame his failure on his teachers, "none of whom are competent." The "lost" son blames his mother.

Authoritarianism, this habit of exercising "unrighteous dominion," so beautifully described in D&C 121:34-46, has part of its foundation in the conscious feeling of in-

sufficiency on the part of the possessor of a little authority. It is a characteristic of small persons who do not feel comfortable nor secure in their positions. To convince themselves of their worth, they must strut, give orders, and harass their fellow men. By contrast, a person who feels creative within himself, who loves his fellow men, who is genuinely humble, has no need to hurt others nor to ride rough-shod over his subordinates or colleagues.

Thus far we have observed how common it is for people to reject themselves, and yet how great is the need to feel their own worth as human beings. We noted that man, as a child of God and disciple of Christ, has every reason to accept himself, but this he seldom does. Burdened with failure, sin, and their accompanying despair and guilt, he rejects himself. But, finding it impossible to live in complete self-rejection, he grasps at every straw to build up his self-image. He accumulates goods to "be seen of men"; he gossips and debunks others; he imitates Hitler and Napoleon—all to little or no permanent avail.

How then, may we ask, can a person build his feeling of worth on solid foundations? And how can we, as Church workers, teachers, and leaders, help youth to find their own worth so that they will not destroy themselves in such vain attempts to act important? Drinking, smoking, carousing, reckless driving, and stealing are essentially futile efforts on the part of youth to make themselves feel important.

Man is more than animal. His self is not fully realized merely through these procedures. He must be engaged in distinctly human endeavors. He has a mind which craves use and satisfaction. His capacity for emotional life is great. He needs to love and be loved. Man is an idealist; his eyes look to the stars. He is a dreamer; he beholds the moon. He has a memory, imagination, and the power of reason.

He who would know his own worth must live a distinctly human life—he must think, serve, imagine, belong, create, laugh, and weep. What does this mean to the leader of youth who would help them find themselves? Let us suggest some needs of youth, which must be fulfilled, if they are to know their own worth.

1. *Youth needs love.* He needs to

be accepted just as he is—not for what he can become or for what he ought to be—but for what he is now. Somehow, he must feel his own goodness and strength before he can become good and strong. Young people need friends, wholesome friends. They need to belong to a group of peers who like them for what they are. They need to be active participants in such a group, feeling and doing things together. It is not enough to be simply in the same seminary, Explorer, or Sunday School class with others. They must have rich and meaningful social, spiritual, play, and work experiences in common, regularly and repeatedly.

2. *Youth needs creative adventure.* Opportunities are innumerable. Just plain, good fun is worth having in days of storm and stress, but their adventure should go beyond pleasure. Their minds hunger for adventure; they need to learn new ideas—specific, concrete, and exciting concepts in school, in Church, and in the home. Every time a teacher prepares to face a class he should ask himself: "What new idea or deeper apprehension of an old idea will my students take out of class today?"

3. *Youth needs success born of their own achievement.* Every lad needs desperately to excel in something. Praise, compliments, and flattery are as soap bubbles unless he experiences his own growth and increase.

Boys and girls need to do successfully specific and concrete things repeatedly, such as playing games, making things with their hands, expressing their own thinking, playing musical instruments, tying knots, building things, repairing cars, sewing clothes, painting pictures, singing in groups, helping those in need. They need to have responsibilities to carry out under supervision and with appreciation. They need to do difficult things which test their strength, their courage, their endurance, and their ingenuity.

Youth need not to be pampered and coddled and protected from the struggles of life as much as they need hardship and big tasks to accomplish. A boy is eagerly and quite naturally trying to be an adult. He has qualities of body, mind, and soul which need fulfillment. They make up the self he is seeking to find.

4. *Youth needs to repent.* Noth-



The State of the People

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ing, perhaps, destroys a person's feeling of worth as much as a sense of guilt born of sin. Young folk do not grow up without doing things that are wrong and that they recognize as being evil. Awareness of this gap between their behavior and their ideals destroys self-respect and estranges them from themselves.

Repentance is not easily achieved. Much thought should be given to ways of helping youth to repent. The following suggestions may help: We should not try to minimize the evil of their sin and attempt to make it unimportant. On the other hand, we should distinguish between the sinner and the sin, letting youth know that we respect and accept him even if he has done wrong. This we cannot do unless we truly love him. Young people usually measure up to our expectations of them, so we should put faith and trust in them. When we preach repentance, we should also speak of forgiveness and let people know that these two principles go hand-in-hand. And finally, we must help a boy who is dejected in spirit by leading him to life's genuine satisfactions—opportunities to be creative, to serve, to

succeed, and to find fellowship with his peers.

5. *Youth needs to recognize the divinity that is in him.* A child of

ENCLOSED ENCHANTMENT

BY KAY CAMMER

*A letter is a
Lovely thing to get;
I have one which
I haven't opened yet.*

*For just a moment
While I think and hope,
Mystery lurks
Inside my envelope.*

God, he has partaken of his Father's nature. His is a great capacity for divine attributes. His glory is also knowledge, wisdom, and intelligence. Like the Father, he too would create

"worlds without number." Like the Father, he too must be honest, free, loving, and giving to satisfy his own soul. He too has a feeling for the beautiful and is aesthetically responsive to nature and human nature.

Somehow, leaders of youth must restore individuality to life, helping each young person rejoice in his own uniqueness. Each young person needs to learn to think his own thoughts, to create with his own hands, and to sense his own sonship of God. Leaders must help a youth to help himself, to know himself, to rejoice in himself.

A boy who respects his body will not destroy it with alcohol, tobacco, and lust. A boy who respects his mind will not dissipate it in idleness or ugliness. A boy who respects his integrity will not lie, cheat, or plagiarize. A boy who respects his Father in heaven will not profane his holy name.

Somehow, we must help every youth find his own worth as a human being and a beloved child of God. When he finds it, he will find it much easier to do that which becomes a human being and a child of God.

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Pen Pal Convert

(Continued from page 235)

our Father being separate from Jesus Christ and the Holy Ghost and our Father *not* being a spirit, I mean without a body. Anyway, after I had proved my point that they were *not* three in one, my master went on to another subject saying, 'Of course, we all know God is a Spirit.' Here little Charlotte broke in saying, 'Excuse me, sir, but I beg to differ,' and I got stuck into *more* scriptures about our Father in heaven having a body, hair, eyes, and back parts. It was marvelous. One thing led to another, and soon I was deep in telling the class the Joseph Smith story. I was inspired, and I know I had the Holy Ghost and the Spirit of the Lord within me as I talked. At the end I took over the class and was answering questions. Now twenty-one people know about Joseph Smith and heard my testimony as I bore it to them. They also saw the Book of Mormon.

"May God bless you always,
"Love and love,
"Charlotte"

The Whitmer Log Home

(Continued from page 251)

occupant." It was this Chester Reed and his wife in this "new house," that supplied the brethren with "apples," as told by Elder Stevenson.

Turning again to Jensen, "The old Whitmer house, in which the Church was organized and in which the first three general conferences of the Church were held, and in which Joseph received a number of important revelations, was a one-and-a-half story log house. It was torn down years ago, but the site on which it stood is well known and was pointed out to us," possibly by Chester Reed and his family, for very likely, the coming of these three men, dressed as Mormon elders, having long-tailed coats and high hats, inquiring for the old log house in which the LDS Church had been organized fifty-eight years previously, aroused not a little curiosity in the minds of the Reed family.

Continued Andrew Jensen, "The old family well is still there; and several of the logs which once constituted a part of the building, lay

along the fence, half decayed. . . . We examined the ground very closely," meaning the ground upon which the Whitmer log home had once stood, "and thought of the past, spoke of the present, wished that certain things might happen in the future, prepared resolutions, made the necessary entries in our note books. . . ."

To this very informative description, Elder Stevenson calmly records: "The old well still stands there, but only a little of the 1½ story log home remains in ruins," meaning the logs lying nearby as recorded by Elder Jensen. Brother Stevenson writes that upon leaving the site of the "Old Whitmer home" that was "in ruins," a few logs being all that remained, that they visited the lumber-frame home where lived the Reed family. This is the house that people today, at least the uninformed, call the "Whitmer Home," but which has been built over and enlarged several times since it was visited by the three elders in 1888, some seventy-five years ago. Stevenson's journal adds this indisputable testimony: "We ate apples in the new home," thus leaving future generations with a full understand-



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ing that these Church representatives were not eating apples in the "Old Whitmer home," the place where the Church was organized. He also adds that while at this Reed lumber home, they were given apples to eat on their return journey to the railroad station, where they finished their report to the *Deseret Evening News*, telling its readers that the once "famous old Whitmer home had been torn down years ago." This newspaper report is on file in the Historian's Office.

The facts show without argument that the leaders of the Church in 1888 as well as the Saints, at least those who read the historical articles about the Whitmer home in the Church paper, knew without question that the old Peter Whitmer log house had "long since been torn down."

Since Andrew Jensen and other officials in the Historian's Office of the Church were continually receiving inquiries about the old Whitmer home, Andrew Jensen, Assistant Church Historian, on November 1, 1941, under the heading, *Truth Told About the House of Whitmer*, wrote a three column factual article, giving proof that the old Whitmer log home in 1888 had been completely torn down and that a new home had been built upon the old farm after the Whitmers moved westward to Kirtland, Ohio. He wrote to all people who were seeking truthful information, declaring: "Inasmuch as a number of students of Church history still cling to the idea that the house of Peter Whitmer, Sr. . . is still standing, I submit the following." He then reviews very carefully the facts set forth in the *Deseret Evening News*, 1888, written by himself and approved by two eyewitnesses.

Elder Jensen in his autobiography, page 607, states on March 21, 1930, the centennial year of the Church, that he on that day had again explained in detail to the First Presidency of the Church the findings of himself and his two companions when they visited the Whitmer farm in October 1888. The author of this article over a period of many years of research has never found one word published by authoritative persons in this Church that has disagreed in any way with the recorded history of the old Whitmer home as set forth by the three elders sent

east by the Church some seventy-five years ago.

Letters that have been received about the Peter Whitmer Log House article published in the May Era, 1959, were from persons who had never read the reports of the Church representatives who visited the Peter Whitmer farm in 1888, nor had any of them seen the micro-filmed journal of Edward Stevenson, nor the article by Elder Andrew Jensen.



(Photo by George Albert Smith)

German E. Ellsworth and Mrs. George Albert Smith are standing upon the spot where stood the old home of Peter Whitmer, Fayette, Seneca County, N.Y., where the Church was organized, April 6, 1830.

Unfortunately because of typographical or editing errors, the first two or three paragraphs of the article mentioned above contained the Abstract of Title of the *Joseph Smith home* instead of that of the *Whitmer home*.

Inasmuch as many Saints are writing for factual evidence as to whether or not the present lumber home upon the Whitmer farm is the house in which the Church was organized, we here repeat some statements published in the May 1959 Era.

"In October 1955 Elder German E. Ellsworth, former president of the Northern States Mission, told the author that in 1905 he and Elder George Albert Smith were appointed by the Church to secure, if possible, the Joseph Smith, Sr., home near Palmyra, New York.

"Among other things he stated that while he and George Albert Smith and wife were at the Hill Cumorah, Elder Smith suggested that they drive to the Whitmer farm about twenty-five miles southeast-

ward and find and photograph the exact spot where the old Whitmer home had stood in order that the location would not be lost.

"A few days later at the invitation of Elder George Q. Morris, chairman of the Historic Sites Committee, German E. Ellsworth came to the Historian's Library and made the following statement, which was taken down by the author:

"Leaving the Hill Cumorah in June 1905, Elder George Albert Smith and wife and I journeyed southward [southeastward] in our car to the old Whitmer farm at Fayette, Seneca County, New York, with the purpose in mind of locating and photographing the exact spot where once stood the old Peter Whitmer log home.

"During our visit with the family in charge of the new home, they never once referred to this lumber frame house as the "Whitmer home" moreover, when we asked them to show us the place where the old Peter Whitmer home had stood—for we all knew that the old home had long since disappeared—the man in charge very kindly conducted us about a hundred yards or so to the large barn, and going around the south end, he took us about fifty feet or so back of the barn into a grain field, just coming into head. Stopping us there, he exclaimed: "You are now standing upon the exact spot where the old Peter Whitmer home once stood, where it is claimed that your Church was organized. The old log house was torn down many years ago, but this is the exact spot where it stood."

"After discussing the important matter for sometime with the caretaker and being convinced that we were really upon the site of the old Whitmer home, Elder George Albert Smith suggested that his wife and I stand there while he took several photographs. . . ."

Under this picture appeared these words—and they were certainly approved by Elder George Albert Smith who was noted for his exactness regarding historic sites—"German E. Ellsworth and Mrs. George Albert Smith are standing upon the spot where stood the old home of Peter Whitmer, Fayette, Seneca County, N.Y., where the Church was organized, April 6, 1830."

"I myself carried one of these

pictures with me for years, explaining to my friends that it was a picture of the place where the Peter Whitmer log house stood. A copy of the same picture is now preserved in *The Improvement Era*. (Vol. 12, p. 117.)

"From the day that this picture was taken in 1905 until the present time, there has been no doubt in my mind about our being photographed upon the sacred site of the old Whitmer home where the Church of Jesus Christ was organized, April 6, 1830."

"Signed, German E. Ellsworth
Historian's Library
October 27, 1955."

Mrs. Sadie G. Pack, widow of the late Dr. Fredrick J. Pack, gave the author the following important item from her journal written on this date given below while Elder James H. Moyle was speaking: "E. David Mann and his wife [Susie G. Mann] and I went to the 17th Ward Chapel to hear Elder James H. Moyle, December 31, 1944. Brother Moyle interviewed David Whitmer in Richmond, Missouri, on June 28, 1885. . . . Elder Moyle said: 'I asked him every question I could think of. . . . Mr. Whitmer conversed with me for two and one half hours. . . . Then Elder Moyle said, and Mrs. Pack is sure that the following was a quote from David Whitmer: 'The first Whitmer home in which the Church was organized was torn down in 1873.'" (Mrs. Pack served on the general board of the Primary for a number of years, and was then made first counselor in the presidency of the Primary Association of the LDS Church, being set apart by President Heber J. Grant, October 26, 1925.)

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BY PATRICIA KENT JENSEN

*Children laughing, children singing
As they frolic, voices bringing
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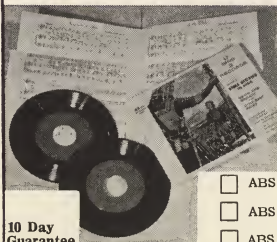
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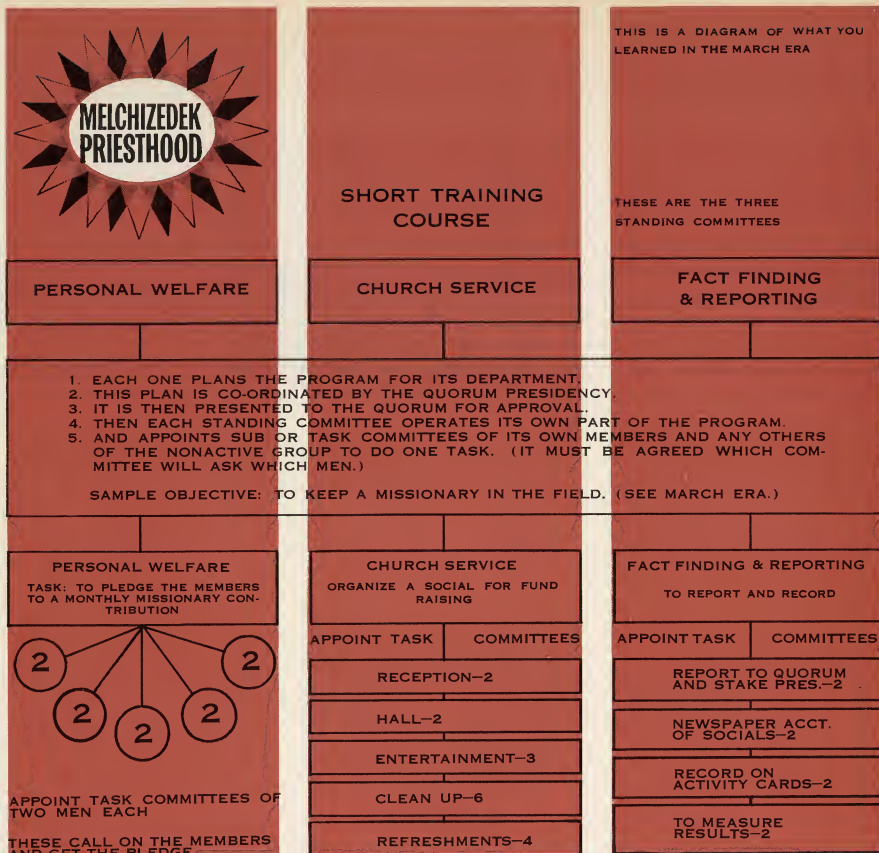
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Erratum: The committee to investigate an agricultural project (3 men) is not included on the above chart. It should be added.

Thus an objective to finance a missionary on its first project could use sixteen task committees and a total of thirty-nine men. When the project is completed, release the men and get ready to reassign them to the next project.

If you have been working on the previous months' work, it is now time to consider how to keep alert and alive.

The Quorum Presidency Weekly Meeting

Now that you have the idea of follow through, let us consider some items in the meeting of the presidency.

Each meeting of the quorum presidency should be a time for review of your situation. The work to

revitalize the inactive and to keep active those already active is not a static thing—changes come day by day.

You will want a basis by which you measure your members, take their temperature, feel their pulse. And you will want to change your tactics constantly to meet these changes in the existing status of each.

A Reminder:

- Men have the right to be asked. And while we aren't going to like it, they also have the right to refuse, as well as to accept. We must not tire of asking because of refusal. So we shall devise a method of keeping up our own morale.
 - Has it ever occurred to you that a quorum presidency might become inactive? When it

does, woe to the quorum. An inactive presidency is one which has given up asking men to work, given up planning, given up using its men. How shall we prevent that sad situation from taking place?

A method of keeping up interest:

On the margin of the quorum activity card write the date you start thus, 1962: Then every time that any man is invited to perform an assignment place a mark (|) after his name. Every time he accepts, put a horizontal mark through the vertical, thus, +. If you ask a man ten times to accept an assignment, it will look like this:

John Doe 1962 | | | | | | | |

And if he accepts three of them, it will look like this:

1962 + | + | + | + | +

Now, at the end of the year you measure your success by the number of times you asked the man to serve. Your reward is the joy of seeing the increase in activity; for example, here is a card record of

John Doe 1960: | | | | | |

1961: + | + | | |

1962: + | + | + | + | +

John Doe had a better chance to work in 1962 than in 1960 or 1961. You were on the job better in 1962. So both the presidency and the man were better. Further, you can see that he is becoming more active by a mere glance.

The marking of the cards showing visits and acceptances is the weekly job of the secretary, but at the meeting you must tell him what you did that week.

The men who preside must have a goal of asking men *many times* a year to perform services which are bona fide and important to the quorum program, but note the warning below.

A Warning:

If any of you keep calling on a man and he keeps refusing to serve, he may become irritated by your constant requests. It is vital that everyone possible asks him to serve; for example:

1. You ask him once or twice.
2. Your counselor asks him on something else.
3. A subchairman of a task committee asks him.
4. A member asks him to help on some personal service.

How to win eventually

There are three rules which you must follow if you would win.

1. Love the member. This must be a genuine interest in the man, not feigned. This love will draw you to him. He will feel it and the best way to use this affection is to:
2. Get him in your personal debt. Not financially! You constantly will be doing things for him, and to him. Times of sickness and trouble are the times you do this best. But you may do it socially, too. You'd be surprised how much just a visit from you and your wife to him and his wife will help. If you happen to bring along a cake, so much the better.
3. Keep everlastingly at it—You can't quit. Love is peculiar; it must feed and be fed to be felt or to keep alive.

The man—be he member of the presidency or someone sent by the presidency—must apply these rules of success if he would hope to bring a man into activity.

SUGGESTIONS FOR THE STAKE MELCHIZEDEK PRIESTHOOD COMMITTEE

At the regular leadership meetings you have now:

1. Taught and discussed methods of obtaining activity through the use of committees.
2. Held a practice committee meeting with the chairmen of the standing committees.

At your next leadership meeting we suggest that you take up the material in this issue. It has to do with the work of keeping the quorum and the quorum presidency active. There may be other and better ways of doing it, but until these are developed (and the quorums are free to develop them) try this way.

Be sure they understand:

1. That this material is for the fact-finding committee to consider and to chart.

2. That the weekly meeting of the presidency is the time to consider unassigned and inactive members.
3. That the presidency must spend many evenings each month visiting their members.
4. That visits to members need not be for the purpose of asking for service. They are as often made to give service.

Finally, check up on the number of men on the standing committees. If there are only three or four, and these are men with other ward jobs, something is amiss. If, on the other hand, more inactive men are responding, the quorum is on its way to better things.

THE PRESIDING BISHOP'S PAGE



WHAT ABOUT FAST OFFERINGS?

The obligation to help one another is an eternal principle of the gospel of Jesus Christ. This principle was introduced to man in the early dawn of existence. The Savior reiterated our obligation to care for each other when he referred to the time he would return in his glory.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:34-40.)

Our Father in heaven in his great wisdom inspired his prophets to establish the fast offering system to help care for those in need and less fortunate, wherein all members of the Church are asked on the first Sunday of each month to abstain from food for two consecutive meals. Every family is then responsible to calculate the cost of those meals that are usually consumed and submit this amount to the bishop for use in assisting the needy.

It is obvious in our day that the value of these meals from which we have abstained would amount to several dollars each month. Unfortunately, there are some in the Church, even in this day of inflated prices and living costs, who are contributing the same amount that their parents or grandparents contributed. Each one of us should analyze the amount of his fast contribution to be certain that it is adequate and constitutes an honest offering based upon present economic values.

The fast offering system of contributing each month costs us nothing financially. Instead of being deprived, we receive numerous blessings from our Father in heaven. When we observe God's law by abstaining from food for two consecutive meals each month, we are compelled to stop and think about others throughout the world who have need for food and the other necessities of life. It not only makes us grateful for our own specific blessings but should also arouse our sympathetic and generous contributions to those less fortunate. It is true that various health conditions preclude some individuals from participating in a fast for two meals, but regardless of our own circumstances, all of us have a duty to assist the needy.

In the October conference 1936, the purpose of the welfare plan was explained.

"Our primary purpose," said the First Presidency, "was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling

principle of the lives of our Church membership.” (*Conference Report*, October 1936, p. 3.)

It is only fair that each of us has the responsibility for his own economic welfare. No one should feel that someone else owes him a living and be willing to sit back and glean from the labors of others.

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” (Genesis 3:19.)

When unfortunate circumstances or conditions make this impossible, members of that person's family should immediately assume this responsibility; and in the event that the family and relatives are unable to provide for one of their kinsmen, their brothers and sisters of the Church will rally round. A faithful member of the Church is always proud of the opportunity and blessing of paying his fast offering and tithing month after month, year after year, with no thought of loss or being repaid.

WARD TEACHING SUPPLEMENT — MAY

LESSONS FROM THE PAST

“Study the past, if you would divine the future.” This statement of Confucius would seem good for us to ponder, particularly in connection with the sage advice of Hermolaus Barbarus, “Fortunately wise is he who gains wisdom from another's mishap.”

Even to the most casual reader of the Book of Mormon, a vivid parallel is drawn to show that when the people of Nephi were faithful and obedient to God's laws, there was peace and prosperity. Conversely, when the people of Nephi were filled with pride and felt they were self-sufficient, rebelling against God, they experienced wars and contentions and sorrows. Over-simplified, this is the great lesson that should be learned from the past. Peace and happiness are secured only through obedience to divine law.

Not only is this lesson apparent with the study of the history of the Nephites and the Lamanites in the Book of Mormon, but it is the paramount thread of all history since time began. When men's hearts are set upon the riches of this world, there is the ever-present tendency to withhold help to the hungry and the naked, with the boast that they brought it on themselves. When men seek to trample and mock the sacred ordinances and covenants of God, it is a sure warning of impending disaster. When lying, stealing, fornication, and adultery are on an increase, it is

Many other scriptures could be cited to show the duty of the Saints to look after their poor. Doctrine and Covenants for example, states:

“Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received. Amen.” (D&C 44:6.)

Contemplate for a moment the wonderful system that the Lord has provided in the organization of the Church in helping to take care of the worthy poor. Unlike other charitable organizations, we in our local wards and stakes have no paid office workers, clerks, truck drivers, or social workers to incur added expense which shrinks the amount that actually reaches those in need. We have an organized army of workers who labor in love to bestow precious blessings upon the less fortunate, and every member of the Church becomes part of that army as he willingly fasts and prays and makes his (Continued on page 295)

already a known fact that sorrows and unhappiness have replaced peace of mind and contentment.

If we are to heed the lessons from the past, we should shun the vain and foolish ways of the world and humble ourselves before God. Let us remember that

“... blessed are they who humble themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe.” (Alma 32:16.)

In the light of past events, perhaps we should ask ourselves a few questions to determine whether the lessons from the past are being applied in making our lives more successful. Do we keep the Sabbath holy? Are we paying our fast offerings and tithing and helping those in need? Do we love one another and render service to one another? Are we teaching our children the importance of baptism, the Word of Wisdom, etc.? Are we keeping ourselves morally clean? Are we being obedient to the anointed servants of our Father in heaven?

If we are doing these things, walking uprightly before our Father in heaven, truly we can say that we have profited from the lessons of the past.



WAKE UP IT'S SPRING

TODAY'S FAMILY / FLORENCE B. PINNOCK, EDITOR

April is an alarm clock set for the loveliest time of year. As surely as an alarm clock rings us to wakefulness, April, gently and sometimes noisily, awakens us to the surge of a new life. A miracle is taking place, a resurrection of all things. Gray skies change to blue; brown earth and twigs, to green grass and tiny buds; sharp, tingling air, to gentle, warm air; all this is a sign of the miracle of spring. As nature comes back to life, so can we. Let's put drabness and our faded, washed-out, hothouse winter lives away and bring forth a bright new outlook. Let's grow out of our old selves and let our imagination soar. A person without an imagination is like a light globe with the electricity shut off. Shakespeare said, "Man consists of body, mind, and imagination. His body is faulty, his mind untrustworthy, but his imagination has made him remarkable." Wake up that imagination of yours and be remarkable. Climb out of your rut and step high into the world of imagination and creativeness. Dare to be different. Defy those old drab ways of thought and word and deed. Be a new, more interesting, challenging self. The whole world will come more into focus as you really use your mind. No skimming over its surface—think, plan, create, and the real you will be born. It is necessary to be alert and aware in order to stir up imagination. All this will make living more fun and worthwhile.

Look at your children with new eyes; really see them and their potentialities. Then your guidance will be more valuable. Stand at the doorway to your home and see its possibilities. Imagine color where there is a weak, nondescript quality, see proportion and line with their lightness and darkness, then bring out the good points in each room. Dream dreams but use your ingenuity to make them come to life. Scan your day and throw away useless motions, shoddy values. Creatively schedule a happier, more worthwhile life.

Limber up your imagination so, even though you are sitting at home, you travel around the world. There will be nothing static about you. Imagination can lead you into fresh ideas, can carry you along with the great minds you find in good books. These new book friends will stimulate your creativeness. You see it's a lovely circle.

Why not try new ways of doing things? Take any household task and do it in a different way, and a heavy cloak will lift from the job. There are some things we do in the home automatically, but don't waste that time with your mind shut off. This is the time to let your thoughts and your imagination soar.

You will be surprised with the ideas that will be born. Use your imagination, and you will never be bored.

Imagination can even reach into the breadbox, the roasting pan, the pantry shelf, and into the oven. No food is at its best if imagination has not been used. Cooking is a creative art. Try something new each day, a new twist added to an old recipe, a different combination of seasonings, variety of textures, a contrast of temperatures of food, a variance of serving methods, or a modification of an old family dish. Who says cooking can't be fun if imagination is stirred into every recipe? We can then be sure that enjoyment will be tripled in the eating.

HAVE YOU TRIED?

Serving poached eggs on toast that has been spread with deviled ham.

An egg fried in butter and sprinkled with chopped chives.

A golden light omelet served with piping hot chili sauce.

Sliced, sautéed mushrooms folded into scrambled eggs.

An egg casserole made with deviled eggs topped with a cheese sauce.

Fizzled dried beef sprinkled on top of warmed-over potatoes for breakfast.

Make French toast in the oven for a large crowd—450 degree F. oven for about ten minutes.

Sliced bananas in orange juice with a little grated orange rind added to the juice—delicious served with very thin slices of bread spread with butter and sprinkled with sesame seeds and toasted under the broiler!

Cooking bacon in a 350 degree F. oven until crisp. No smoking and so quick.

Little sausages cook better this way, too.

Dry cereal served in half a cantaloup with cream.

Berries served in a cantaloup ring.

Dollar-sized pancakes served with hot, homemade syrup.

Add chopped toasted pecans or peanuts to the pancake batter.

Melt a little creamed cheddar cheese in the hot syrup to serve over the pancakes.

Top dry or cooked cereal with seedless grapes and serve with brown sugar and cream.

CAN YOU MEET THIS CHALLENGE?

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Determine what your next big purchase will be. Then deposit the equivalent of the down payment in an American Savings account and each month save the same amount your monthly payment would be. It will be paid for SOONER because . . .

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AT YOUR GROCERS

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Add raisins or chopped dates or apples to cereal.

Serve a fruit shortcake (strawberry, raspberry, or peach) for breakfast. Cover a light baking powder biscuit with the fruit, sprinkle with powdered sugar and pour cream over the top.

Top "Brown and Serve" rolls with cinnamon and sugar and chopped nuts before baking in a hot oven.

Heat cold popovers in a paper bag in a hot oven and serve with strawberries and cream.

Serve hot apple sauce with cream and maple sugar.

To vary baking powder biscuits add grated cheese, crisp bacon bits, grated orange rind or chopped raisins or dates, sprinkle with herbs, spice, or nuts.

Heat doughnuts in a paper bag in a hot oven—remove and sprinkle with cinnamon sugar. Good served with postum made with milk.

Add to the nutrition and interest of breakfast by serving an envelope of gelatin in hot bouillon or in hot spiced tomato juice.

Be different, surprise your family with a

Spring Minceat Pie

- 1 envelope Knox gelatin
 - ¼ cup water
 - ¼ cup orange juice and grated rind of 1 orange
 - 1½ cups prepared minceat
 - 3 egg whites
 - ½ cup sugar
 - dash of salt
 - 1 cup whipping cream, whipped
 - 1 9-inch baked pie shell
- Maraschino cherries to garnish

Sprinkle the gelatin in the water to soften. Place over low heat, stirring constantly until it is dissolved. Remove from the heat and stir in the orange juice, rind, and minceat. Chill in refrigerator, stirring occasionally until the mixture mounds when dropped from the spoon. Beat the egg whites until stiff. Beat in the sugar and salt. Fold gelatin mixture into the stiffly beaten egg whites. Fold in the whipped

cream. Turn into a baked pie shell and garnish with the maraschino cherries and chill until firm.

Green is such a pretty spring color, the next opportunity you have serve

Zing Dip

- 1 medium-sized avocado
- 1 small onion
- 1 cup mayonnaise
- 2 teaspoons sugar
- 1 tablespoon lemon juice
- ½ teaspoon Worcestershire sauce
- dash of tabasco
- pinch of garlic powder
- 1 drop green food coloring

Grind the avocado and onion with a fine blade or blend in a blender. Add the sugar, lemon juice, and seasonings. Add green coloring and mayonnaise. Stir until smooth. Chill until time to serve.

A fast pizza may be made by using English muffins cut in half, buttered, spread with tomato purée, seasoned with oregano, onion, and garlic salt, sprinkled with shredded sharp cheese and sliced mushrooms, or chopped salami. Broil and serve hot.

Meat loaves may be "gourmetized" by adding a cup of chili con carne. The flavor is different.

Chili sauce used in meat loaves certainly does something for the smoothness of flavor.

Add caraway seed and shredded sharp cheese to your next bread dough and form round loaves in a pie pan—delicious with a spaghetti dinner.

Make a luscious, light dessert—

Sweet Ambrosia

- 1 cup flaked coconut
- 1 can mandarin oranges
- 1 number 2 can pineapple chunks
- 3 bananas sliced thin
- 1½ cups tiny marshmallows
- 1 cup sour cream

Drain the juice from the oranges and pineapple. Mix all ingredients together carefully and spoon into a pretty glass dish. Refrigerate for a few hours before serving. Serves 8.



“FROM GARDEN, TO SALAD BOWL”

BY LUCILLE J. GOODYEAR

The fresher the vegetables . . . the better tasting and more healthful the salad . . . and no salad tastes quite so good as the one grown in your own garden!

For those on “weight-watchers” diets and for a wealth of vitamins for growing children, salads are “musts” on the menu.

A “salad” garden of your own will give months of crisp, flavorful vegetables which you would never be able to find in markets. A further advantage of a home-grown salad is that the vegetables can be picked, washed, dried, and chilled minutes prior to serving. This alone is a most important factor in the preparation of zesty salads.

Here is a suggested list of vegetables that can be easily grown by the home gardener on a very small area of land.

Lettuce. Lettuce is usually the keynote of most salads. In growing your own, you can enjoy the preferred *Cos* lettuce, also known as *Romaine*. Loose heading varieties such as *Bibb*, or *Limestone* are also favorites with salad fanciers. This type of lettuce can be grown in the early spring and fall, but tends to go to seed in the extreme hot weather.

For a type of lettuce that can be grown for longer periods than the above-mentioned types, leaf lettuce

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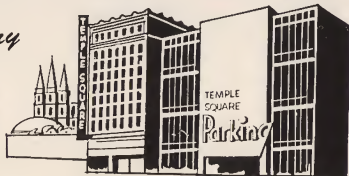
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is excellent. Here, one can choose from many types with all having about the same qualities. Recently introduced is a new variety of leaf lettuce, *Ruby*. It is a red loose-leaf type that holds its color and body in warm weather and will grow well through September in most parts of the United States. Being colorful and tasty this variety is well worth trying.

The secret of success in growing lettuce is fast growth in fertile soil, keeping the plot weeded, providing ample moisture, and thinning the plants. When one inch high, thin the plants to about two inches apart, then again when plants are about three inches high, thin to six inches apart. If lettuce leaves are cut rather than pulled when harvesting, leaving a one-inch stump, plants will grow a second crop.

Endive. This green can be grown in one of two types, *Broad-leaved Endive*, or *Curly*. Both hold up under hot weather and frost and have a distinctive flavor. Since frost improves the flavor, a late

sowing is recommended so that maturity of plants will occur in the late fall. Culture is the same as for lettuce with the exception that allowance of space must be made for the spread of these plants.

Watercress. This plant can be grown in areas having a ready supply of water. Constant moisture is essential to the fullest development of this zesty addition to salads.

Chives and Onions. Seeds, transplants, and sets are the commonest ways to start onions. These may be started as soon as the soil can be worked in the spring. Onions from seeds will take 60 to 70 days to reach table size; onions from sets 25 to 50 days. Space the plants about 2 to 4 inches apart.

Chives are related to the onion. However, the leaves have a more delicate flavor, just strong enough to season a salad. They can be grown from seed or nursery plants. Cutting back the reed-like leaves develops new growth; care should be taken not to cut the plant back too severely.

■

Ye Shall Know the Truth

(Continued from page 239)

you, come to naught? Or, are you planting those plants which will bear eternal fruits and find a glorious fulfillment in your soul? The choice is yours.

In one of the revelations of the Lord he declared, "And the spirit and the body are the soul of man." This statement from the Lord gives rise to my third kind of success, success of the soul. All of God's children stand in need of understanding certain principles which God has revealed expressly for their welfare. Not only must the principles be understood, but they must also be applied to produce the effects which are needed in the lives of men.

One may achieve remarkable success of the body and success of the spirit as we have defined it in this life without achieving success of the soul, but their having been won, then what? We would wish for every man, success of the body, success of the spirit, and success of the soul. We are concerned with man's temporal and eternal well-being. When we declare we are working for the salvation of the souls of men, it means we are striving to save the

bodies of men as well as their spirits. Success of the soul in the lives of mortals manifests itself in living in the world without being of the

■

THE THING FOR SPRING

BY FRANCES GORMAN RISSE

*Nature's decorating—how the cobwebs fly
As she tears old rain clouds from the dingy sky!
She will paint her ceiling such a lovely blue,
Then hang fluffy cloudlets at her windows, too.
Last, a lush green carpet, flowered here and there,
Will conceal the meadows, climb each hillside stair;
Nature says quite proudly: "It's the thing for Spring—
Horizon to horizon: wild flower carpeting!"*

■

world. We must overcome the world, as the Savior said. But we must not mistake "overcome" to mean triumph over the world in terms of worldly success.

Peppers. One can choose either the sweet green or red for use in the garden. As the growing season is so lengthy, it is best to obtain plants from a grower. A half-dozen plants will suffice for salad and general home use. Plant two feet apart in loam, with a good exposure to sun. Allow 15 to 18 inches between plants. The *Albig* green peppers are a most successful strain for home gardens.

Radishes. To round out the "salad" garden, one can grow radishes the season through. Plant the seeds periodically to extend the season. They germinate and reach maturity from 20 to 75 days after planting. Plant seed at depth of 1 inch. Thin seedlings 3 to 4 inches apart. There are many varieties to choose from, including the long white radish that has a sharp tang. The *Globemaster* red radishes are an improved strain. Slow to turn pithy, they remain crisp and tender longer than many others.

Happy planting . . . and good eating!

The following verses from the revelation of the Lord in section 50 of the Doctrine and Covenants bear on this point:

"Why is it that ye cannot understand and know that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

"And that which does not edify is not of God, and is darkness.

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." (D&C 50:21-24.)

The Lord has told us that he is the light, and his principles are also called the light. (*Ibid.*, 6:21; John 1.) In the above verse he declares "he that receiveth light," etc. He says "receiveth," not ignoreth, not amendeth, not quibbleth about, not is embarrassed about, not rejecteth, but receiveth, and "receiveth" means to take into one's possession, to make one's own. *Receive* here implies much more than intellectual assent. The structure of the passage suggests emotional and volitional assent

as well. Thus, he that receiveth the light, and continueth in God, receiveth more light, and reciprocally as the light groweth brighter and brighter the individual more and more overcomes the world and achieves success of the soul.

There seems to be an additional meaning, or application of the word *light*. In an oft-quoted verse of scripture the Lord says, "The glory of God is intelligence." (*Ibid.*, 93:36.)

The complete verse reads: "The glory of God is intelligence, or, in other words, light and truth.

"Light and truth forsake that evil one." (*Ibid.*, 93:36-37.)

In view of what the scriptures say regarding light and truth, it is evident that by *intelligence* the Lord does not mean knowledge of encyclopedic proportions. Here in using the word *intelligence* it appears that again the Lord is not speaking merely of what men call the processes of thinking, but also includes the processes of feeling and doing. It appears the Lord is saying the glory of God is celestial character, for celestial character forsakes that evil one. Yes, man needs knowledge, here and hereafter, but regardless of how much knowledge he has, he needs intelligence-character.

For example, a modern revelation declares: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (*Ibid.*, 130:18-19.)

Consistent with what was said prior to this passage, and for the purpose of trying to more clearly understand this passage we will use the word *character* for *intelligence*.

In a glorious revelation to Abraham God referred to man's basic and original being as an intelligence—an intelligence. Regardless of man's state, as an intelligence, a pre-mortal spirit, a mortal, a post-mortal spirit, or a resurrected being, that which he is at any given time may be called his character. Therefore, I am not using the word *intelligence* to mean learning, nor even wisdom, as usually conceived, for these are particular characteristics, whereas character means that which one really is.

With this concept in mind the

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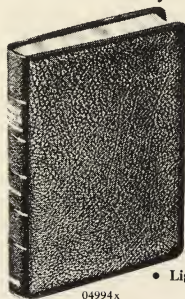
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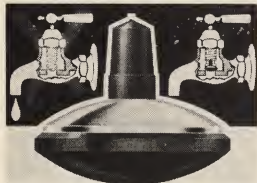
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passage reads: "Whatever principle of character we attain unto in this life, it will rise with us in the resurrection." Or, putting it in other words, whatever we become in soul, that is precisely what we will be in the resurrection. And continuing, "And if a person gains more knowledge and character in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

It is obvious in this verse that the Lord is talking about something more than knowledge, for he speaks of knowledge and intelligence (or character), and it is clearly evident throughout the revelations that God's primary concern with man is not with what he knows but with what he is.

PRAIRIE CROCUS

BY HELEN KIMBALL ORGILL

*A sheen of gold hangs on the air,
And trickling streams from snowy
banks appear;*

*The lifting song of meadow larks;
In violet tints the crocuses are here!
With balmy warmth the south wind
wakes,*

*To nectar seek, a golden-vested bee;
Through softly floating clouds, blue
breaks;*

*The heart beats fast, the crocuses to
seel*

*On first of all the flowering gems,
To deck the far-flung plains in glad
array—*

*We gaze in rapturous content,
Sweet blossom, dwelling in the wind-
swept way!*

On one occasion the Prophet Joseph Smith declared, "A man is saved no faster than he gets knowledge." (DHC 4:588.) This statement, too, has been taken out of its context often and used to support a "knowledge for the sake of knowledge" concept, or a "knowledge is salvation" doctrine. Do not permit yourselves to fall into such an error. Knowledge for the sake of knowledge is a phrase which may have meaning in some formal empty sense. Perhaps the closest thing to knowledge for the sake of knowledge which is significant is what is

called pure research, an endeavor in which one is not concerned about uses or application of the principles discovered or formulated but solely with finding out that which was formerly unknown. But even here the phrase is not accurately applicable, for the searcher is not in pursuit of knowledge for the sake of knowledge; he is in pursuit of knowledge for the sake of satisfying some hunger or thirst he has for knowledge.

We must not be deceived and believe that when the Prophet Joseph Smith said: "A man is saved no faster than he gets knowledge," he meant knowledge *per se*. The context from which this statement comes makes this plain. But as we are tempted to equate knowledge with salvation let us remember the mighty Lucifer, one who had and has great knowledge, probably knowledge beyond our present capacity to imagine. Yet that great knowledge is not going to save him, but on the contrary it has been already the means of persuading one-third of God's children to forsake their Father and is still being used to dissuade God's mortal children to forsake him. Knowledge is necessary, but knowledge is not enough! Knowledge and intelligence (character) will rise with us in the resurrection.

The Prophet Joseph Smith also received a revelation which included the words, "It is impossible for a man to be saved in ignorance." (Ibid., 5:392.) These words, as others previously discussed, have been used extensively to encourage people to seek excellence in the traditional academic disciplines with the express intent that these were the things of which man could not be ignorant and be saved. And yet the context of this revelation, which is overlooked by many, has little if any relation to the traditional academic disciplines, but does speak of one of the most sublime things available to mortals.

Let us all enthusiastically pursue knowledge, but let us not be deceived by equating knowledge with salvation nor permit ourselves to be led gently down to hell by equating the gospel of success with the gospel of Jesus Christ. Let us continuously strive for success of the soul.

The knowledge of which man cannot be ignorant and be saved is knowledge of the truth, that is, Jesus Christ, the Redeemer of the

world, and the principles which he has revealed. Not just the principles, but the Lord in addition to the principles does and will make men free. The point is, even with the principles, and without him men could not ultimately be free.

Man finds value in secular truth and no doubt will continue to find value in it; however, without redemptive truth ultimately secular truth will be esteemed as less than sounding brass and a tinkling cymbal by him who has it.

Presiding Bishopric's Page

(Continued from page 287)

contribution each month to the young man of the Aaronic Priesthood who contacts each family and receives the offering.

The importance of prayer as a fundamental element of the fasting process should not be overlooked. This adds to our spiritual strength. As we subject our bodies to the spirit, we become more disciplined and practise self-control. The lack of self-control is one of the contributing causes of much of the unhappiness we see in the world today. Young people who can develop this self-mastery and not be led about by the appetites of the body will develop powers of discipline that can be readily exercised to prevent moral mistakes in life. Each of us should have the courage to act properly in the hour of need. This courage is a spiritual element that can come as we submit ourselves to the spiritual requirements of the gospel.

It is hoped that every member of the Church will catch the vision and spirit of this inspired fast-offering system and will welcome the young men of the Aaronic Priesthood each month as they perform their priesthood duties in collecting the offerings of the Saints and returning them to the bishop for distribution to the needy.

What about your fast offering? Is it adequate?

Devote each day to the object then in time, and every evening will find something done.—Goethe

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THE LAST WORD

People who cannot find time for recreation are obliged, sooner or later, to find time for illness.—John Wanamaker

An efficiency expert is one who is smart enough to tell you how to run your business and too smart to start one of his own.

Employer: Where did you get your financial training? **Applicant:** Yale. **Employer:** Good, good. And what is your name? **Applicant:** Yackson.

Many rise to an occasion, but few know when to sit down.

The bystander noticed the farmer having difficulty with his horse. It would start, then slow down, almost stop until the farmer urged it on again. Finally the observer asked, "Is your horse sick?" "No," said the farmer, "but he's so afraid I'll say 'whoa,' and he won't hear me that he stops every so often to listen."

Voice on the telephone:
How do you feel this morning?
Second voice: Fine!
Voice: I guess I must have the wrong number.

An umbrella is a device for keeping two people half dry.

What this country needs now is a compact pedestrian.

In 1956 a guide in the Holy Land led the late Elder Adam S. Bennion to the tomb belonging to Joseph of Arimathea in the days when Jesus lived and in which Jesus was entombed after his crucifixion. As the guide stood there he said: "There are many tombs of great men to be found all over the earth, but this one is different from any of the others—This one is empty!"—Elder Harold B. Lee

Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorious ever given to man; for when death takes a loved one from us, we can look with assurance into the open grave and say, "He is not here; he has risen."—President David O. McKay

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in springtime.—Luther

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For 6 servings: Mix 1½ cups pineapple tidbits and juice, ½ cup coarsely chopped green pepper, ½ cup sliced celery, ½ cup coarsely chopped pimiento, ¼ cup vinegar, ½ cup water, ½ cup sugar, 1 tablespoon soy sauce, few drops tabasco in saucepan. Bring to boil. Combine 3 tablespoons cornstarch with water to form paste. Add to vegetable mixture. Boil 1 minute. Add 2 regular size 6½ oz. cans or 1 Giant Size 12½ oz. can White Star tuna. Heat to serving temperature. Serve over Chinese noodles.

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